B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 47, No. 3 December, 1932

Beginning

The Woman's Review

A Monthly Department for Jewish Women

By Mrs. Estelle M. Sternberger

Prosperity in Palestine

By Maurice Samuel

Hitler's Anti-Semitic Blunder

By Everett R. Clinchy

Hebrew Masters of Arts

By Dr. Joseph Klausner

Poland Has a 1000-Year-Old Synagogue

By Harold Berman

New York and Illinois Elect Their First Jewish Governors

By J. Z. Jacobson and Henry Montor

Pacific School of Religion

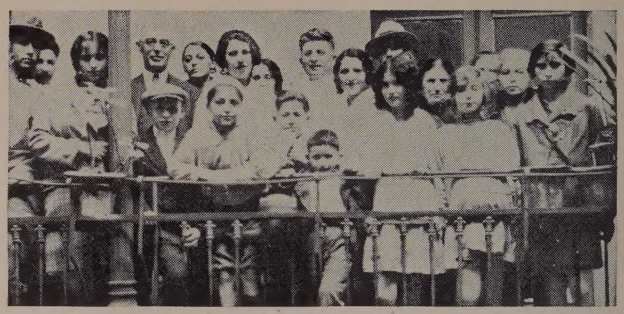
$1.00 A YEAR • 10¢ A COPY

Sold!

THE auctioneer gives the buyers three chances before he brings down the hammer and shouts, "SOLD!" But the B'nai B'rith Wider Scope must be insistent. If you have not responded to the previous opportunities to give your contributions to this most worthy cause, we promise that we will not bring down the hammer until **your** contribution is in.

The many institutions supported by Wider Scope must go on. The protection that the Anti-Defamation League gives to you, the Jewish college youth that look forward to the many advantages that Hillel lends to their school life, and the worthiness of the other institutions to which Wider Scope contributes — all of these should prompt you to send in your "bit" immediately.

Wider Scope needs your help. You know how valuable its activities are. Will you respond to this plea? Will you show you need no further chances, by sending in your check at once? Of course, you will. Just send it to



A few beneficiaries of the B'nai B'rith Mexican Bureau.

A. Z. A. Ready to Give Degree.

Braille Group at Illinois Hillel Foundation.

B'nai B'rith Wider Scope

70 Electric Bldg. **CINCINNATI, OHIO**

B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, one dollar per year. Copyright, 1932, by B'nai B'rith.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

Alfred M. Cohen, Editor
Dr. I. M. Rubinow, Managing Editor
Edward E. Grusd, Assistant Editor
Alfred Segal, Associate Editor

Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

Pacific School of Religion Berkeley, Calif.

VOLUME 47 DECEMBER, 1932 NUMBER 3

EDITORIAL COMMENT

Their First Words

SO the Central Conference of American Rabbis met in Cincinnati last month and the first words the rabbis uttered (as reported in the daily press) had to do with peace.

Disarmament . . . . lowering of trade barriers . . . . mercy for the debtors . . . . these things were first on the minds of the rabbis as they assembled.

Thus, it seems to us, they expressed the loftier concept of Judaism as a religion that is not self-serving. It is not concerned with an exclusive salvation for Jews. There is a world to be saved and Jews bring to that purpose the idealism of their prophets.

Humanity gropes in the darkness and Jews raise luminous banners for its guidance . . . . "Peace!" . . . . "Justice!" . . . . . "Righteousness!"

Indeed, the discussions of the conference were chiefly of the world . . . its misery, its social breakdown, its inequities, its needs.

There may be those who are critical. These may ask: "Should there not have been more said about the unhappy lot of the Jews in the world . . . in Germany, in Poland, in Roumania? There are Jews to be saved."

The Jewish vision that comprehends the tribulations of the world is the longer and the better one. It understands that the Jew is not to be saved when he is one of a multitude of sufferers; that the causes of the oppression that afflicts him are social and economic; that Hitlers thrive only in an afflicted world; that the world itself must be saved before the Jew can have peace again.

The re-establishment of social stability is basic to the happiness of the Jews. In his pain mankind strikes blindly at whatever his bewildered mind conceives to be the cause of his suffering. In many places he strikes at the old scapegoat, the Jew.

Fine is the spectacle of Jews offering light to a world in which, here and there, many a hand is raised against him. . . . "My poor enemy! I have some light that may guide you out of this darkness. The light my prophets gave me. I offer it to you."

* * *

Is Hitler Crushed?

HITLER has lost 35 seats in the Reichstag but his is still the first party in Germany. It is difficult to evaluate any German situation, for to speak of the German nation is to deal with a distraught, groping, stumbling people whose actions are not to be foreseen.

So no one may say with assurance, "This is the end of Hitler." Though he has lost, he still has 11,000,000 fanatical followers, many of them drilled, all of them desperate.

Nor may it be said that the 2,000,000 Hitlerites who were lost to him in the last election have actually seen the error of his ways and abandoned him. More than likely they are despairing voters who, having tried Hitler's medicine for awhile, are changing off to try another panacea.

Hitlerism is a state of the German mind that is not to be dissolved by defeat in elections. Only hopeless Germans would follow a Hitler to the number of 11,000,000. It is not in the normal German character to run after a shallow demagogue.

There may be other German Reichstag elections and Hitler may lose even more seats but who may say that fanaticism and the vicious prejudices which he has fomented will be defeated? These thrive on the despair of the Germans and privation will continue to whip them into frenzy even should Hitler perish tomorrow.

The Jewish hope of crushing Hitler is not in elections but in the speedy restoration of social content in the world. It seems to us that if the world is to be started revolving again a heavy responsibility is on the United States in the forthcoming international economic conference.

Not by selfish obstinacy, not by rigid attitude toward creditors, not by fighting for impossible trade barriers are the processes of normal life to be made to flow again. We must go to the conference with a vision which sees that we cannot live by or for ourselves alone. If one great people sickens all are sick.

In a world in which interdependence is formally recognized and nations take action for the common good, mankind will prosper again and Hitlerism will perish in a Germany redeemed.

* * *

How Hitlerism Hurts Germans

LAST month the Union of German Health Resorts had a convention. And this resort manager and that arose to complain. . . . Business had been bad during the past summer. Formerly, they said, American Jews had been their best customers. They came in numbers, took the baths.

But the past summer they were only a handful and former profits were turned into losses. These Jews are self-respecting people, it was said. How could they

bring themselves to visit a country on whose streets they might be insulted by rowdies?

They were citizens of a country in which they were the equal of all others. They were respected. They would not expose themselves to the revilement of Hitler gangs. So the German spas knew them not this year. Such was the complaint of the health resort managers.

A representative of the government, Dr. Davidsen, was present. He deplored. He said that incitement against Jews is unworthy of a cultural nation like Germany.

And, it is safe to say, not alone have the German health resorts suffered. The economy of the nation loses when thousands of tourists keep out of Germany in deference to their self-respect. This is no organized boycott by Jews but merely the separate actions of many individuals who refuse to submit themselves to the insults of gutter-snipes.

To such scorn Hitler has brought a country whose cultural leadership still is honored as a precious memory of our civilization. Travelers remember the old Germany for the happiest hours of their wanderings, for the kindliness of its people, for rich store of its culture. In the old Germany travelers lingered and regretted the hour of departure.

Hitler has perpetrated treason against that Germany. The enormity of his treason is not in money lost but in the loss that the good name of Germany has suffered.

It is the hope of the friends of Germany that in no long time it will rid itself of this accursed demagogue.

* * *

The Dangers of Economy

"ONE of the results of the depression has been the lopping off of unnecessary activities. In every factory, store, and institution, this has been going on for three years. There is, of course, a great danger involved in retrenchment—the danger of going too far. Whatever is to be saved of the institutional life of America must be won by supreme effort. If we wish to lay the foundation for recovery, we must not neglect to honor the religion which has been our solace and our guide."

So says Ludwig Vogelstein, chairman of the executive board of the Union of American Hebrew Congregations.

We remember the story of the foolish villagers in whose village the schoolhouse was afire. The populace ran here and there, not knowing what to do about it.

At last one said: "Let us put an end to this fire by tearing down the foundations of this schoolhouse. Then the schoolhouse will fall and then the fire will little matter. It will burn only a wreck."

And so they did.

We think of this as we observe institutions of religion and education being undermined in the frantic economy to save something. These institutions which should be the last to suffer have been the first.

Not on breadbaskets is the lovelier world of which we dream to be built. It must rest on the shoulders of the spirit which mankind is making haste to tear down. This spirit is of religion and education.

Our fathers began to build these institutions even before bread was plentiful on their tables; they built the house of God and the house of learning when they had only meager shelter for themselves.

Their children will be faithless unless they guard the goodness of these houses in this adversity; to the end that when prosperity blesses them again they may say: "We ourselves suffered. Many of us lost our own houses but this house of God and this house of learning we guarded well and by sacrifice preserved them against the bitter winds of adversity."

* * *

Good News from Palestine

NON-ZIONISTS as well as Zionists must regard with satisfaction the report on the Jewish life in Palestine, as given by the Jewish Agency.

Especially enheartening are the statistics dealing with employment of Jews. In a word desolated by unemployment only one per cent of the urban Jews in Palestine were out of work in 1931 and only 2.5 per cent of the rural Jews.

This happy condition exists despite an increase of more than 100 per cent of the Jewish population between 1922 and 1931. In 1922 the Jewish population was 83,794; in 1931, 175,006.

It seems that the beneficence of Jewish colonization has prospered also the Arabs; for the Arab population has increased in those districts where Jewish settlement has made the most progress. The Arabs, seeking new homes, have found that work is more gainful where Jews have settled.

Whereas elsewhere in the world the hands of builders have had little to do, in Palestine the builders are busy. . . . "Building construction in the principal towns was maintained at its normal level during the year," the Agency reports.

The fall of prices has not hurt the Palestinian farmer as much as farmers elsewhere. . . . "Palestine agriculture has, on the whole, suffered less than other countries,

TABLE OF CONTENTS

	Page
Editorial Comment	65
Prosperity in Palestine—By Maurice Samuel	68
Hitler's Anti-Semitic Blunder—By Everett R. Clinchy	71
Henry Horner—By J. Z. Jacobson	72
Herbert H. Lehman—By Henry Montor	73
Acting the Part—By Sulamith Ish-Kishor	75
By the Rivers of Babylon—By Ludwig Lewisohn	76
Hebrew Masters of Arts—By Dr. Joseph Klausner	78
The Woman's Review—By Mrs. Estelle M. Sternberger	80
Poland Has a 1000 Year Old Synagogue—By Harold Berman	81
The President's Page	83
A Cross Section of Jewish Life	84
Our Readers Have Their Say	86
The Printed Page	87
News of the Lodges	89
Among Our Contributors	93
Humoresque	96

ince a large proportion of its produce has sold in the ome market," says the Agency.

So Palestine appears to be one bright spot on the lobe. This conclusion is further verified by Maurice amuel, who writes on "Prosperity in Palestine," elsehere in this issue. There is no room for partisan crimony in the presence of a happy situation in which ews are fairly comfortable, have work and are earning heir bread. The non-Zionist may say: "This is good."

The Zionist's political aspirations may not be satised in Palestine, but he sees numbers of his brethren naking the beginning of a good life there, working, their hildren enjoying cultural advantages, their crops giving hem a living.

And the Zionist may well say, "Dayenu!"

* * *

We Hail a Convert

WHAT Jew who has followed foreign affairs having to do with Jews has not heard of Julius Goemboes? Aye, even before anti-Semitism became a policy of European governments Julius Goemboes was an outtanding leader of anti-Semitism in Hungary.

He was of those Awakened Magyars whose wakeful yes saw the Jew as the cause of all that was ailing Hungary. True, he was no screaming Hitler but he was sure hat if Hungarian Jews were put in their place, all would be well again with Hungary.

He was especially concerned on account of Jews in he universities. A strict limit must be placed on the umber of Jewish matriculants, he demanded. Before he time of Hitler's rise Goemboes was the modern verion of Haman.

What pain afflicted Hungarian Jews when, at length, Goemboes had accumulated enough power to become remier of Hungary! The cup of their despair seemed verflowing. Julius Goemboes in authority seemed like he malevolent Haman at the right hand of Achashverosh.

But what was their happy disappointment when Julius Goemboes, risen to power, was seen to retreat from the nti-Semitic platform by which he had ascended. Offiial responsibility had disciplined him and made him over. From the rabid Goemboes who despised Jews and all heir works, he became Goemboes the friend.

His first pronouncement was a declaration of protecion for all groups of the Hungarian population. To him was ascribed a proposal to do away with the numerus clausus in the universities by which the number of Jewsh students was held down to the lowest possible minimum. The anti-Semitism he had long fomented continued to rage in the University of Budapest and there were anti-Jewish riots. He took steps to exorcise the evil spirit he had conjured up; sent police reserves to he university to guard the Jews; as vigorously as he had championed anti-Semitism he now fought against it.

We welcome him as a new friend, but point out that he evil that a repentant man has done lives on long after e has washed his hands.

* * *

A Proper Action in Jewry

IT seems that in the city of Hammond, Ind., there was organized a Jewish political club. Mushrooms of this kind spring up here and there during political campaigns. Wise in their ways though politicians are, they invariably succumb to any scheme that promises to deliver the "Jewsh vote" to them.

The Jewish political club gives a pain to the majority of the Jews of the community in which such a club festers. Generally, they keep their resentment to themselves, fearing that to protect would serve only to call attention to the misrepresentation. This is unwise timidity since their silence is accepted as giving emphasis to the opinion that all the Jews of the community are organized for political purposes.

But in Hammond Jews arose in an emphatic protest. Foremost among them was Irving Chayken, president of the B'nai B'rith Lodge. In his action was exemplified the function of B'nai B'rith as guardian of the good Jewish name.

The Jews of Hammond issued a statement to the daily press: "We wish to assure our fellow-citizens of Hammond and particularly all candidates for public office of whatsoever party that no political organization can speak for us as Jews. There has never been and we honestly believe there never will be a 'Jewish vote' in America. We vote as American citizens."

These are ringing words. They express completely the sentiment of B'nai B'rith and of all Jews who cherish Judaism and the good name of the Jew.

Happy was the fine decorum of Jews in those states in which Jews ran for high office in the recent campaign. One heard of no Jewish ballyhoo in their behalf. There was pride that Jews had risen to such honor but nowhere was there any marshalling of Jewish votes for the candidates who were Jews.

* * *

A Symbolism of Our Own

THERE are Jews who say: "Christmas is, after all, a beautiful idea. We regard it as a sentimental, not a religious occasion. We cherish its poetic symbolism and we consider the Christmas tree in that light."

To such Jews we commend the symbolism of Chanuka, the poetry of its candles, the generosity of its gifts. Do we need to borrow the neighbor's symbols when we are so rich in our own?

What is more beautiful than the timeless story which the Chanuka lights celebrate? It is a combination of the historical and the mystical. Its history has to do with the courage of the conscience which laid down life for its rights; its mysticism relates to the legend of the temple lamp which miraculously burned eight days after the rededication.

What inspiration for childhood in the story of our heroes who fought for no aggrandizement of their own but only for the perpetuation of the Holy Law, who died that this faith might be handed to us.

What poetry in the candle service . . . . "Blessed art Thou, O Lord our God, King of the universe, who has kept us in life and has preserved us and enabled us to reach this season . . . . who wroughtest miracles for our fathers in days of old, at this season."

In what historic background stands today's child, luminous in the candle light, as his father recites his gratitude for his immortal life as a Jew.

Aye, these candle lights of his childhood are among the things that guide a Jew's feet back when he wanders. They are of the sacred memories that never permit him to forget where he belongs. He has carried them in his heart and they summon him back.

What will our children have to remind thsm if we do not give these lights to their hearts?

Hauling Rocks near Nahalel.

Herzl Street in Tel Aviv.

Prosperity in Palestine

By MAURICE SAMUEL

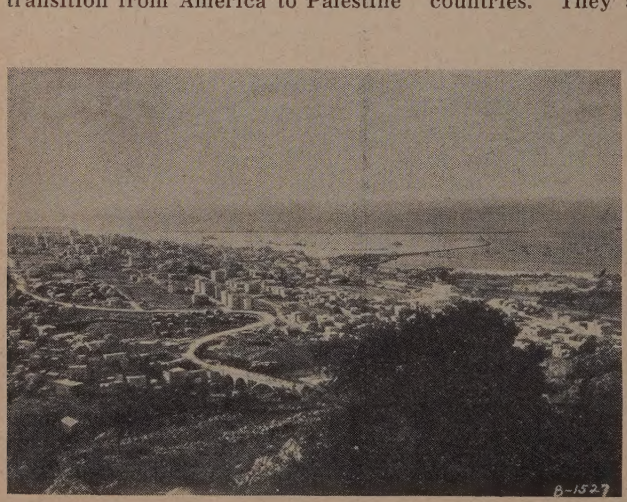
DURING the last three years nearly every American industrialist and financier of note has assured the public that if it would only stop feeling depressed half the depression would disappear at once. On the other hand there is the school of economic determinism, which asserts that the public state of mind can no more affect the market than optimism can affect cancer.

Both of these points of view are represented in Palestine, and both of them are sharpened by the extraordinary wave of prosperity. But whichever point of view you adopt, one thing is certain: the mental transition from America to Palestine is nothing less than startling. In America there is, at best, a grim determination to pull through to better times; and in the background there is definite disappointment and even bewilderment. In Palestine there is, at worst, the cheerful feeling that at least you will make a living, at best that you are in on something big and promising.

The easiest and most obvious way of accounting for the boom in Palestine is the so-called "flight of capital" from other countries. A considerable number of Jews (considerable, that is, in relation to the size of Palestine) can do nothing with the remnants of their capital in other countries. They are determined to try Palestine. That would accoun of course, for a degree of artifici prosperity. But it would not answe the question: *"Why Palestine?"* Th argument moves in a vicious circl

The fact is that if the present pro perity in Palestine were based prin cipally on the influx of capital i noring the fact that the said capit would seem to have come here fo no good reason in the first place this would be reflected in economi statistics. But these show that ther is *not* a flight of capital to Palestine there is a genuine attraction of cap ital to the country. That is a totall different matter.

The most striking piece of evi dence in this direction is supplie



Left: The busy new harbor at Haifa, almost completed, which will make that city one of the most important ports in the entir Mediterranean Sea. Right: The beautiful new King David Hotel, in Jerusalem, one of the finest hostelries in the Near East

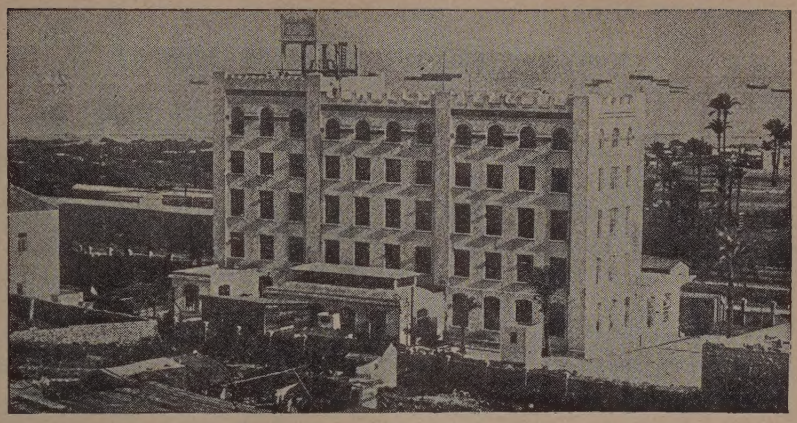
y the export and import figures. For
e first time in the history of the
ew Jewish homeland, exports and
nports balanced for a period of
ree months, namely: January, Feb-
ary and March, 1932. For January
nd February there was, in fact, a
vorable balance of 75,000 Pounds
he Pound is close to $5 at par).
is true, of course, that this is the
ost favorable period for Palestine.
he orange shipments are being
ade. But no such achievement has
er been recorded before. The high-
t expectations have been exceeded
-showing, by the way, that local
ptimism is not hysterical. An ex-
ort of 3,250,000 boxes of oranges
as predicted. The figure actually
eached 3,605,000.

At best, Palestine has in the past
xported 25 per cent of the value of
s imports. It is expected that this
ear Palestine will export nearly 40
er cent of the value of its imports.
his is a tremendous stride forward
ward the balancing of the national
conomy, and it has been taken at a
me when the seller is at a universal
isadvantage.

The simple truth is that Palestine
s gradually working its way into
he world system of economy. The
resent boom in Palestine, whatever
t may owe to psychological causes,
s a genuine one; that is to say, this
ountry is finding its feet; or, to be
nore literal, it is finding what it can
row and manufacture, and where
t can sell. And this explains why
Barclay's Bank, one of the biggest
English concerns, can report to its
ome office in London: "The market
s normal and conditions generally
atisfactory." (June 1, 1932.) It is
long time since such statements
ere issued either in America or in
ther western countries.

As everyone knows, the big thing
n Palestine today is oranges. Pales-
ine is better fitted to produce or-
nges than is any other country in
he world. This is the first axiom
f the orange boom. The Jaffa orange
s a natural monopoly. Attempts have
een made to acclimatize or imitate
t in Spain, Italy, Florida, and Cali-
ornia, but without success. The
ombination of soil and climate pe-
uliar to Palestine produces a pe-
uliar fruit. It is a patent, they say,
which needs no protection and
which will never lapse.

Eight years ago, out of a total of
16,000 dunams of orange groves,
he Jews owned about about one
quarter. Today, out of 135,000 dun-



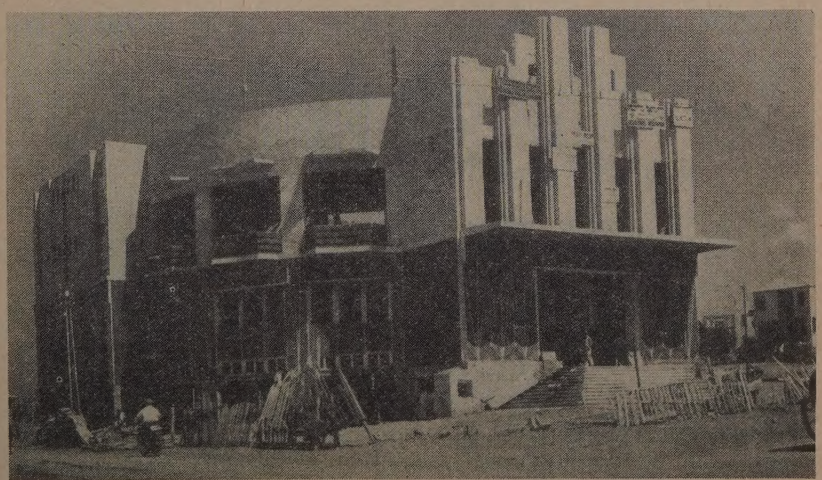
The flour mill at Haifa, which cost $1,000,000

ams under citrus cultivation, the Jews own nearly two-thirds. Arab holdings have increased, stimulated by Jewish enterprise. But Jewish holdings have increased much more rapidly. The Jews have led not only in quantity but in quality. By quality I wish to refer to *every* aspect of orange-growing and selling. The improvements in the technique of the industry, from the growing of the *sh'tilim* (shoots) to the advertising abroad are almost exclusively Jewish contributions to Palestine; they are the results of experiments in the stations and long consultations in the business offices; they come from the laboratory and from the advertising expert.

While the Jewish holdings have passed — and are continuing to leave behind by an ever-larger interval—the Arab holdings, the *present* yield is still preponderantly Arab. Out of an export of 3,600,000 cases of oranges, only a little over 1,500,000 came from Jewish orchards. The greatest part of the 135,000 dunams under cultivation has not yet begun to yield. The Arabs were in the game earlier than the Jews, and it will be three or four years before the latter catch up in the quantity of fruit. At present they have established the lead in the area under cultivation.

The estimate made by I. Rokach, editor of *Hadar* (the citrus fruit magazine—need I say that the Arabs have no such publication?) of the crops for the next five years runs as follows: 1931-2 crop, 3,550,000 dunams; 1932-3 crop, 3,750,000 dunams; 1933-4, 4,500,000; 1934-5, 5,250,000; 1935-6, 6,000,000; and 1936-7, 7,000,000.

Now comes the question of the market. Assuming that by 1940 Palestine will be producing over 10,000,000 cases of oranges (three quarters on Jewish orchards, by the way), will a steady outlet be found



The Palestine Opera House, first building in the country devoted solely to opera. It is now completed.

The Growth of Industrial Exports of Palestine

(Figures given in Palestinian Pounds)

	1925	1926	1927	1928	1929	1930	1931
Cement	....	5,261	22,959	31,775	19,026	28,702	20,450
Biscuits and cakes	....	....	3	561	1,534	2,138	2,505
Fruit juice and syrup	11	....	....	255	189	2,651	3,318
Artificial teeth	....	....	1,139	9,261	9,372	10,325	16,151
Stockings	431	2,788	12,618	17,532	18,919	19,722	16,075
Clothing	2,231	1,224	1,142	5,879	11,901	16,144	15,924
Paper and cardboard goods	....	....	574	612	930	2,475	3,787
Other manufactured goods	63,798	59,895	81,097	81,353	79,905	78,719	96,502

for the increase? And will prices remain reasonably stable?

The problem, as seen from within Palestine only, is a distorted one. For this little country the increase from one to ten million cases looks and is revolutionary. But from the point of view of world production, these figures do not represent a serious disturbance. Palestine's geographically nearest competitors are Spain and Italy. Their annual production is some forty million cases a year. The total Mediterranean production, with Palestine's ten million included, will not be more than sixty million cases, and it is unlikely that the other countries can make a substantial increase.

Now, England buys three times as many oranges today as eighteen years ago, Roumania ten times as many, France twice as many, Germany *seventy* times as many! Russia and Turkey are not in a condition to buy, at present, but they will not always remain impoverished. Egypt has put up a barrier which will certainly not always stand. But against these temporary losses may be noted the extraordinary gains of new customers—Denmark, Scandinavia, and Holland. We may also bear in mind that the export of orange extract to India and South Africa means effectively the opening of new markets for oranges. And there is no reason why other European countries should not reach the English standard of consumption of oranges. If we include the future Russian market, and the displacement of some of our competitors, the market becomes practically illimitable.

As regards prices, it may be granted that the present high standard will not be maintained indefinitely. But this is no cause for alarm. The truth is that the present standard is—from the point of view of general returns on investments—abnormally high. Orange groves which were planted or purchased before the boom are yielding 25 and 30 per cent net profit on capital invested. Even today the outright purchase of an orange grove, after five years of labor have been put into it, is above ten per cent.

In all the above, I have cited only the most conservative estimates.

There are other aspects of the citrus industry which must be taken into consideration—the growth of subsidiary industries, and the growth of by-products. The former include tranportation facilities, the irrigation industry, the manufacture of wooden boxes for packing (at present these are mostly imported from abroad or else the timber is imported). It may be that eventually afforestation may pay for this and other industries. There will be a demand for wrapping paper, especially the de luxe kind for the highest grade of fruit. There will be the building of packing houses, and the development of a manure industry.

Then come, more direct, the by-products of the orange groves, and these have already made a considerable beginning. Financial institutions are extending their help.

And so a steady stream of capital pours into the orange groves of Palestine — from America, Poland, Germany, South Africa, and everywhere else.

Typical workers in the Oriental section of Jerusalem.

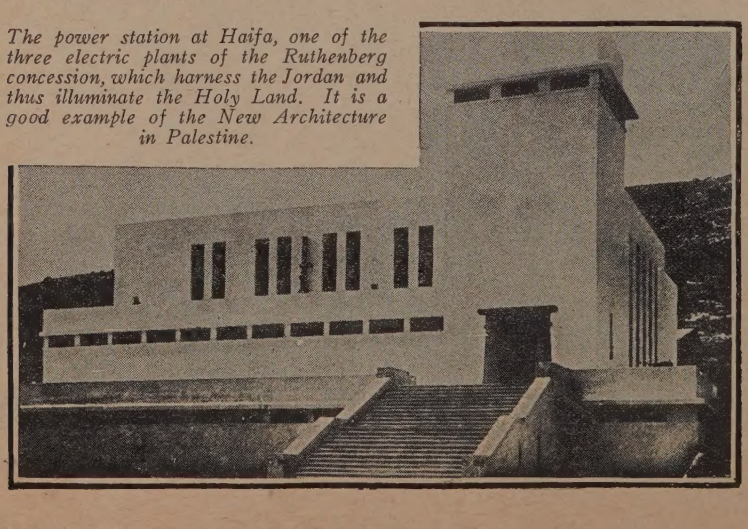
But it is erroneous to assume that the Palestine boom is confined to oranges. What must be made clear is that industry in Palestine, still small, still groping, is definitely asserting itself in relation to the current economy and, still more, with solid promise for the future.

The table on this page gives a bare outline of the growth of industrial exports. The figures for 1932 are, of course, not yet available; but there is indicated, from partial information, a substantial improvement on the previous year.

A trifle less than two years ago there was a fire (of incendiary origin) in the garages of the Tel Aviv co-operative buses. Eighty cars were destroyed. When, some months later, these buses were replaced, their bodies were all-Palestine built. To-

(*Continued on page* 95)

The power station at Haifa, one of the three electric plants of the Ruthenberg concession, which harness the Jordan and thus illuminate the Holy Land. It is a good example of the New Architecture in Palestine.



Hitler's Anti-Semitic Blunder

By EVERETT R. CLINCHY

THE last I saw of Adolf Hitler was when he headed from the Kaiserhof Hotel in Berlin, on a bee-line for Munich. That was in July of the week when one of the Nazi lieutenants said, "If we win this election no one can say that the Almighty is not with us." (The Hitlerites did *not* win the election and so, by the same Nazi logic, no one can say that the Almighty is not against them!) The Carl Schurz Foundation had expected to plan a time when I should be able to talk at considerable length with the Nazi dynamo, but we were together in the Hotel lobby only three fleeting minutes. On the day following, however, I had two hours with Ernst Frantz Sedgwick Hanfstaengel, an adviser to Hitler, a constant companion in the Brown House in Munich, and a charming fellow in his own right. Many other opportunities to see Nazis came to me. I saw five young Nazi brown coats draw blood with brass knuckles as they slugged two Jewish students and ran away. I watched Nazis on parade, 100,000 strong, in the Berlin Lustgarten. I heard Nazis in a crowded Sport Palace mass meeting. I conversed with Nazi Christian clergyman. I dined with Nazi politicians in the Prussian Landtag. And I soaked in *National sozialistischen Deutschen Arbeitpartei* literature.

Fundamentally the Nazi movement is fanatical Germanism. When Nazis say that they hate Communists, Christian pacifists, and Jews, it is their way of asserting German nationalism. "Germany is in trouble," the Nazis reason. "Our very existence is threatened. The forces against us are *Auslandisch*. The German tribe must stand together. We must resist the foreigner."

B'nai B'rith Magazine readers need no enlargement of the picture of the anti-Semitic lawlessness, hooliganism, and boycott in Germany. But I venture to emphasize the fact that in my opinion Hitler is fooling us all in his insistence that fourteen million Germans voted with him last July because he hates Jews. Anti-Semitism does not account for the Nazi popularity. Millions of German Christians voting with Hitler are expressing a *will to live*. They fear being washed-out by France, Poland, the Soviet, and an indifferent America and England. They are exasperated by the issuants of the Versailles treaty. They abandon hope of economic recovery; they are poignantly suffering from unemployment. Taken by and large there is a considerable measure of splendid idealism and fine German loyalty in many of the Nazi followers. Dr. Arnold Wolfers, of the School of Politics, gave me his opinion that the real pull of Hitler is that thousands, frightened by current disintegration in Germany, are, in sheer desperation, rallying to Hitler for a last stand as an empire. Unfortunately, this upthrust of Germany's culture-drive is being exploited by a pack of demagogues. Hitler is capitalizing despair. Nazi leadership is in the hands of zealots. Zealots are carried away fanatically. Fanaticism always results in incitement to action unchecked by reason.

Believing that the basic power of the Nazi movement is a normal cultural reaction to threatened economic and political extinction (however stupidly the form of the reaction may appear), I stress this opinion because so many Jews and Philo-Semites are misjudging the extent and potency of the hatred against Jews. Jews are not hated as widely as Hitler figures would indicate. The anti-Semitic fury is a hysterical by-product of jingoistic nationalism which Hitler, Feder, and other Nazis incited for political purposes. It seemed, on the surface, to be clever *finesse*. It did get some votes. In the long run, however, it was a great political blunder. Dr. Adolph Deissmann, who last year was Rektor of Berlin University, scored anti-Semitism "as the chief article in any case against Hitlerism." And Professor Deissmann declared to me with great warmth his appreciation of a new German nationalism now in the making. Hitler might be in power today were it not for that anti-Semitic plank!

One subtle aspect of this temporary anti-Semitic mood is the psychological harm it is doing to the German nation. Over half a million Germans who are Jews are being made abnormally self-conscious. Agitation is heightening the sense of Jewishness in Jews at the same time that it inflames anti-Semitism among non-Jews, and *extreme* Jewishness is pathological. So, too, the fanatical, twisted "Christian" (so-called) is mentally sick in his persecution of the Jews. This situation is not good for the Jews, and it certainly is bad for Germany. It was all very true for Nazi spokesmen to talk to me about Sklarak's corruption in Berlin politics, and for them to repeat the lack of ethics in certain immigrant Jews, and the unconscionable grasping of some Jewish entrepreneurs. "But my goodness!" I retorted, "Would you dump all Swedes into the sea because of Kreuger? Would you give all Catholics one-way tickets to Rome because of Jimmy Walker? Would you?"....well, to make a long answer short, I went over a modest list of church member types from which, they agreed, it would be inelegant to generalize about Christianity. The Nazi leaders reveal an ignorance of the principles of social behavior. By their exclusions and persecutions they are insulating Jews and Christians from each other, prohibiting the community-building processes essential to an integrated nation. I, for one, do not want to see "assimilated Jews"; and "isolated" Jews would be equally undesirable. The Golden Mean of a thriving minority continuously adjusting itself to non-Jews, *and being adjusted to*, by other German groups, is the happiest development possible for the German commonweal.

Meanwhile the Jews of Europe are living in suspense amidst frightful lawlessness. The immediate future is ominous. While it is unlikely that the Nazi points regarding Jews ever will be written into the constitution, nevertheless some Nazis are, and probably will continue to perpetrate the anti-social actions which Nazi documents and speeches inflame. I came away from Germany feeling that we Christans and Jews in America should do everything in our power to control the factors of this economic crisis while they are manageable, so far as human relations are concerned, and forestall any parallel strain between our two fellowships in the United States.

New York and Illinois Ele

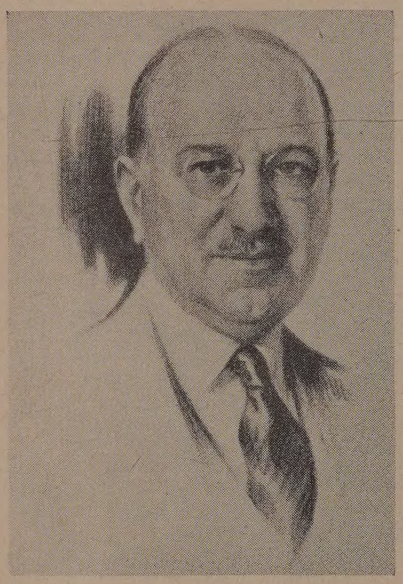
Judge Henry Horner's 18-Year Record of Service in the Probate Court is an Open Book

By J. Z. JACOBSON

WHAT is the significance of the fact that in the election last month one Jew, Lieutenant Governor Herbert H. Lehman, was chosen Governor of New York, and another Jew, Judge Henry Horner, was elevated to the governorship of Illinois — both by sweeping majorities?

Last summer, two days after the prrimary in which he had been nominated as the Democratic candidate for the office to which he was elected on November eighth, I had an extended interview with Judge Horner; and his attitude on that occasion makes me feel that his answer to my question would be that the choosing of Jews as governors of the two leading states in the United States has, for non-Jews as well as for Jews, the value that there is in the establishment of a strength-giving precedent. The precedent signifies, in effect, that the public spirit and political judgment of the people in the two most populous American commonwealths are potent enough to drown out and sweep aside base appeals to hoary racial and religious prejudices. Whether such appeals were made use of in the recent campaign in New York I do not know; in Illinois the Thompson-Small machine stooped to the employment of them. That Governor-elect Horner won out by a plurality of 500,000, despite the use of such methods by his Republican opponent, is a tribute to the new governor and to the people of Illinois.

I have gone to this length to set forth a more or less hypothetical specific attitude of Judge Horner because it is characteristic of his general attitude on Jewish questions. He was at one time a member of the Jewish Agency, and is at present on the Board of Directors of the Jewish Charities of Chicago and a member of Sinai Congregation — also of two Jewish clubs in Chicago: the Standard and the Covenant. He has frequently appeared on public platforms in behalf of Jewish causes— cultural and charitable. His references in my interview with him,



GOVERNOR-ELECT HENRY HORNER

to Jewish matters, topical as well as traditional, indicated to me that, even with all his absorbing official duties and his multifarious civic, social, intellectual and recreational preoccupations, he cares enough about things Jewish to keep himself pretty well posted on them. In the course of our conversation, he quoted in the original language the old Hebrew adage which enjoins Jews to abide by the laws of whatever land they live in. He commented on concrete and distinctive problems which Jewish farmers have to face in this country. He pointed with pride to a Sabbath lamp — a family heirloom now in his possession. He showed me a luxuriously illustrated volume of the *Song of Songs* in Hebrew. He showed me Hebrew and Yiddish books on Lincoln in his famous Lincolniana collection. He related anecdotes which he had culled in his visits to Jewish communities in South America when he toured that continent.

Governor-elect Horner is a bachelor 53 years old. He comes of what is considered in the middle-west a family of pioneers, his grandfather having settled in Illinois in the 1840's. And he is a characteristic Illinoisan, a representative, hearty, "up and at 'em" Chicagoan, in the most complimentary sense of that term. But he is all that with a difference. The difference consists partly of his innate rather than studied or diliberate Jewishness — the quality of Jewishness which is suggested by the Hebrew term *talmud chochem.* And partly, of course, it consists of individual personality: a matter that can be explained only by God or a behaviorist, psychoanalyst and a good old-fashioned crystal-gazer rolled into one.

Judge Horner is a man about whom it is easy to make generalizations. He is, needless to say, extremely popular — widely and well liked as well as respected. His record of eighteen years of service in the Probate Court of Cook County, Illinois, is an open book and it is above reproach. His habits, tastes, whimsies and hobbies have become well nigh proverbial. Thousands upon thousands know him as a conscientious, indefatigable judge who, though he dispatches cases at an amazing rate of speed, contrives to give to each of them more than merely stern, impersonal justice. They know, moreover, that each working-morning of the year he has devoted an hour of his own time to persuading and helping litigants settle their differences out of court. Thousands upon thousands know him as a wielder of apposite, humor-laden phrases at conventions, conferences, banquets, mass meetings, lodge meetings, literary clubs, civic groups, fun for fun's sake *bruderschaften* and intimate semi-circles before his own fireplace. And hundreds upon hundreds know him as a Lincolniac — his private library and collection of Lincolniana is considered the second largest in the world.

The new governor of Illinois is well above medium height and of powerful build. His round, bald

(*Continued on page* 74)

heir First Jewish Governors

Herbert H. Lehman is Unique Symbol of the New American Jew in the Public Service

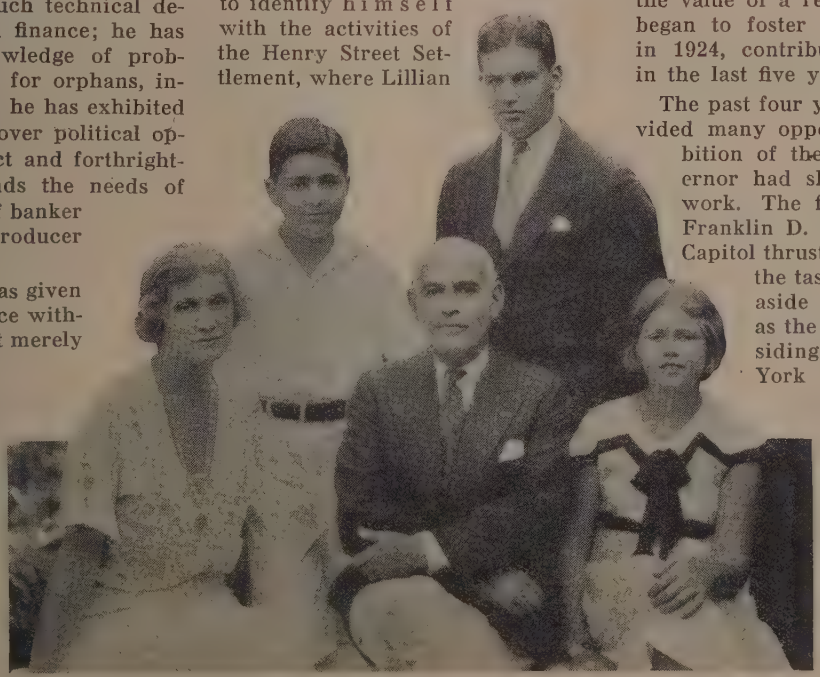
By HENRY MONTOR

THE career of Herbert H. Lehman has reached fruition. His experience as manufacturer, banker, civic leader and communal worker will blend richly with his new duties as Governor of the State of New York. In November, 1928, the citizens of the Empire State elected him Lieutenant Governor. In November, 1932, after serving for two terms as the "right hand" of Franklin D. Roosevelt, he was shown that his abilities as an administrator, his sympathies as a social economist, have won him the confidence and affection of the voters.

Herbert H. Lehman is the unique symbol of the new American Jew. Given wealth, he has devoted it to public service. Introduced to a broad prospect of preferment in the general community, he has held rigidly to his bond with the Jewish people. At the age of 54, Lehman is nationally recognized as the ideal government administrator. He has a broad grasp of such technical details as budget and finance; he has comprehensive knowledge of problems of institutions for orphans, insane and criminals; he has exhibited the ability to win over political opponents through tact and forthrightness; he understands the needs of capital and labor, of banker and depositor, of producer and consumer.

New York State has given him the highest office within its possession not merely because he has been a successful textile manufacturer, a brilliant member of Lehman Brothers, bankers, an invaluable aid to the War Department, and not merely because his philanthropies have extended to practically every important activity and institution in the State, regardless of race or creed. The Capitol at Albany will be occupied by Lehman after January the first because he understands human beings, because he is deeply concerned with solving their problems —and, above all, because he works with men and not for them. From the time he left Williams College in 1899, Herbert Lehman has taken it for granted that his inherited wealth made his responsibility to society greater rather than smaller.

Born on March 28, 1878, in a 62nd Street mansion near Central Park — a home built by his father, Mayer, who had fled from the Bavarian political persecutions in 1848—Herbert Lehman knew physical comfort; but he also inherited a traditional respect for individual freedom. He went to a preparatory school and then to exclusive Williams. His appreciation of the burdens of those less fortunately situated grew keener. His first act after returning to New York City from Williamstown was to identify himself with the activities of the Henry Street Settlement, where Lillian Wald found him quite as eager to teach boys public speaking as to induct them into games that would keep them off the street.



A happy family. Governor-elect Herbert H. Lehman and Mrs. Lehman, with their children, John Robert, 13, Peter, 15, and Hilda Jane, 11.

Political notice first came to Herbert Lehman when he served as Treasurer of the Democratic Committee. He had taken the post through the insistence of Alfred E. Smith, his friend, his sponsor—also his disciple. For Lehman was one of that small but influential "kitchen cabinet" which aided Smith in developing that remarkable social program that lifted him above the parochial politics of Tammany Hall and gave him international eminence. But though politics had been indifferent to him, the general public had not been unaware of the impress of his personality. He helped organize the Joint Distribution Committee and gave impetus to its fund-raising efforts; he blazed at injustice to the negro and became a patron of the Society for the Advancement of Colored People; he insisted that he was a non-Zionist, but saw the value of a rebuilt Palestine and began to foster the Jewish Agency in 1924, contributing some $37,500 in the last five years.

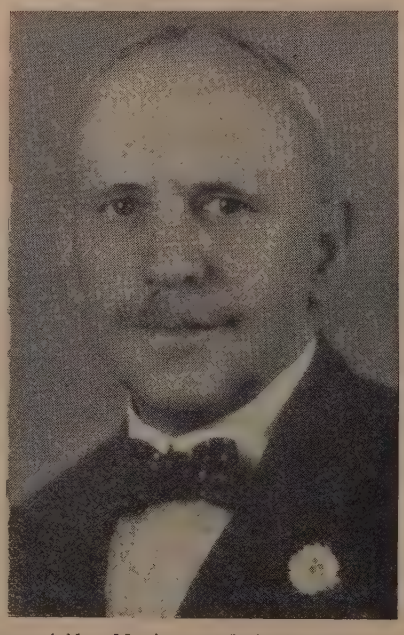
The past four years at Albany provided many opportunities for exhibition of the qualities the Governor had shown in communal work. The frequent absence of Franklin D. Roosevelt from the Capitol thrust upon his shoulders the tasks of administrator, aside from those he bore as the most respected presiding officer the New York Senate ever had. A prison outbreak at Auburn showed him firm, fearless. His quick-witted and determined action broke the riot. The City Trust Company of New York collapsed, involving thousands of poor people. Herbert Lehman

came down to New York, worked twenty-four hours a day, persuaded other bankers to take over the institution, put in a million dollars himself and saved every dollar for the depositors. His own million went up in smoke. Thirty thousand garment workers in the metropolis threatened a strike at a time when a tie-up would have worked incalculable injury to industry and to the workers themselves. Herbert Lehman was cheerfully accepted as arbitrator by both sides. He negotiated, argued, cajoled. The strike was settled; the workers were pleased—the employers were satisfied.

Herbert Lehman is not an impressive man physically. Small, frail, timid-looking, he arouses wonder as to why Alfred E. Smith and Franklin D. Roosevelt battled so bitterly to insure his nomination. The answer is to be found in his speech and in his action. He has none of the evasive mannerisms of the public official. His affirmative or negative is given promptly and without reservation. He has a remarkable capacity for physical labor and mental endurance. A prodigious memory, a faculty for agile thinking, an impressive background of cultural sympathies give him color and power. Whether in his Park Avenue town house, at the De Witt Clinton Hotel suite he used in Albany as Lieutenant Governor, or at his country estate in White Plains, Lehman is always easy to reach — whether you are a prospective beneficiary of his generosity, a newspaperman, or one of his political constituents. And to the newspaperman he will talk with conviction and ease of his belief in a progressively shorter working week, repeal of the eighteenth amendment, the need for greater protection to the public in the preservation of natural resources, the necessity for more humane criminal codes, the wisdom of more rigid regulation of investment enterprises and public utilities.

Governor - elect Herbert H. Lehman is a great lover of children. His first public work after his graduation from college was with the Henry Street settlement. He has consistently supported such Jewish youth groups as the B'nai B'rith Hillel Foundations and the A. Z. A. through his contributions to wider scope. Here he is shown with a group of youngsters at the Hebrew Infants' Home, N. Y.

Herbert Lehman has reached the Governorship of New York without obligation to anyone politically. He is willing, however, to go more than half way to meet the principle of the other fellow. He is liberal, he is aggressive he has vision. With those three characteristics he ought to give New York one of the most progressive and enlightened eras the State has ever known. The first Jew to become Governor of New York is indeed cause for pride among his people.



Arthur Seligman (right) was re-elected Governor of New Mexico, and Julius Meier (left), Governor of Oregon, has two more years before his term expires. After January 1, therefore, there will be four Jewish Governors. David Sholtz, Florida's new Governor-elect, was born of Jewish parents, but is a professing Congregationalist.

Henry Horner

(*Continued from page* 72)

head is massive, strong. Force and will-power are indicated in his nose, chin, mouth and forehead. His features often take on an appearance of severity. His remarkably clear, bright eyes, however, not infrequently twinkle with kindness and conviviality. And they are reflective, too — thoughtful and sympathetic. This, it was borne in on me, as I watched the judge closely, is after all in harmony with the general contour of his face which is oval-like and has in repose a suggestion of tenderness. His manner is affable, albeit decisive and not without an undertone of authoritative formality. His voice is deep and full — a natural, pleasant, persuasive basso which carries well and far.

A strong man who can say both yes and no, Governor-elect Horner will have ample opportunity to test and prove his strength — coming to the helm in his State as he does in this acutely critical period.

Acting the Part

By SULAMITH ISH-KISHOR

THE teachers at the City High School were certainly clever, Mae and Benzion Eisman agreed. For, knowing that there were a good many Jewish students as well as Christian ones at the school, they had decided to give a Christmas play that would appeal to all, instead of only to the Christians. One of the teachers had written a play about the Maccabees and their struggle to throw off the power of the Greeks. A Christian boy, named Charlie Willis, who had very stern black eyes and red cheeks, was to act King Antiochus, a Jewish boy, Joe Freed, would be the wicked High Priest Jason, who betrayed his own Jewish people, and a Christian girl, Mary Cummins, was going to be Hannah, the loyal Jewish mother who sacrificed her seven sons rather than see them bow to idols.

"Wish they'd let you have a good part," said Mae to her brother, as they went home from watching a rehearsal. Benzion had a part, but he was not to speak; he just had to be a Greek soldier and wear a helmet with a big red plume and carry a spear, and stand by the throne of Antiochus.

"G'wan, I can't act," said Benzion, cheerfully. "I can sculpture, that's what I can do."

"Do you know that Rosie Melzer is going to be Hannah's seventh son?"

"Is that right! That's fine," said Benzion.

"Yes, because she's little and dark, and they couldn't find a boy to look small enough. And Henry Vine is going to be — guess who? Judah the Maccabee!"

"I don't like that part they stuck in, making Judah say that 'a Messiah would soon come and redeem the Hebrews through his blood,'" said Benzion, frowning. "I'm going to ask Miss Waggoner to leave that out."

"They did cut it out. But what do you think of Mary Cummins for Hannah? Don't you think she's awfully stiff? She's very pretty, but—"

"Stiff! I think she's swell." Benzion looked away as he said it, and Mae's heart sank. Often during the last month or so she had seen her friend Rosie look very sadly at Benzion and Mary walking home together.

"I don't think she's got any heart. You've got to have heart to act a real Jewish part like Hannah," insisted Mae.

"Aw, you girls! You're jealous of anybody that's beautiful."

Seeing Mary Cummins at the next rehearsal, both Mae and Rosie had to admit that she was beautiful. Her red-brown hair curled loosely over her white neck, her large blue eyes looked like the sunshine on the waters of the bay. Benzion was not the only boy to look admiringly at her as she stepped towards the "throne" on which Charlie Willis, as "Antiochus," was sitting. They were wearing ordinary clothes, as this was not the final rehearsal.

"'Oh, great king,'" Mary recited, "'God gave me these fair children, and to His service they must be ever true. He commanded us to have no other Gods beside Him....How can I ask my sons to bow down before your idols, even to save their lives?' —Give me a bobby-pin, somebody, my hair's in my eyes."

Everybody burst out laughing. But the teacher was cross. "Mary, you must say those lines as if you meant them, never mind about your hair in your eyes. This wicked king is going to kill your sons unless you plead enough to make him change his mind. Put some feeling into your lines!"

"Oh," Mary pouted. "'Oh, great king,'" she began again. But no matter how often she repeated it, nobody would have believed, to hear her, that she really cared anything about those "children."

The teachers hoped that at the dress-rehearsal she would improve. They knew how vain she was, and that she loved to show herself in the soft white robes of Hannah, and have everybody pity her and admire her.

Everybody was dressed in his or her costume for the dress-rehearsal. Benzion was magnificent as the Greek soldier; at least so thought his sister Mae, and the eyes of a slim "boy" with curly black hair, standing aside in "his" white tunic and gilded sandals, often rested very sadly on Benzion's bright, dark eyes, his tanned face and sturdy shoulders. Mae put her arm round the "boy's" shoulder (it was really Rosie, dressed as Hannah's son), and said, "You wait! when people hear *you* say your part, they'll forget all about her!"

The scene with Hannah was about to begin. Benzion stood behind the purple-draped chair which was the throne of "Antiochus." "Antiochus" wore a crown and robes which had been rented from a real theatrical supplies store. But where was "Hannah?" At last a girl was seen hurrying through the hall into the auditorium. But it was not Mary Cummins.

"Miss Waggoner," she said excitedly to the teacher who was directing the acting, "Mary says she's awfully sorry, but her sister's best friend is getting married in the Gold Room at the Astor Hotel in New York this afternoon and they invited Mary to be bridesmaid, and she said she couldn't come but they made her come, and—"

"That'll do," said Miss Waggoner, angrily. "She waited till the last minute because she knew I wouldn't let her go! It's outrageous! And she knows we can't get anyone to learn her part in time for the play on Sunday! We'll simply have to read her lines. Mae Eisman, you read the lines."

Mae took the type-written part. But just then, she heard Rosie draw a sharp breath. "Mae, I've heard the part so often; I know it; do you think—"

"Miss Waggoner! Rose Melzer knows the lines; can she say them?" burst out Mae. "I'll say the lines of Hannah's son; I can't act, I know, but—"

"Children are a queer lot!" thought the teacher, as she noted the passionate eagerness in Rosie's shy face. Aloud, she said:

"Well, let's try it."

The moment Rosie began to make her plea to the "king," everyone listened and looked in amazement. "Oh, great king, God gave me these fair children, and to His service they must be ever true. He commanded us—" How every word rang with intense pathos! And when she came to the lines where she said farewell to her youngest son, Mae found herself reading the boy's lines with deep emotion, so moved was she by the

(*Continued on page* 93)

BY THE RIVERS OF BABYLON

BY LUDWIG LEWISOHN

PART THREE

The Story So Far

IN ancient Persia, during the reign of Achashverosh, there lived in the city of Susa a wealthy Jewish merchant, Mordechai ben Yair. He is in love with Hadassah, or Esther, his young cousin, whom he has adopted since her childhood. When the King, however, puts aside his Queen, Vashti, and issues a call to all young virgins in his kingdom to appear before him that he may choose a successor, Hadassah is among those who answer the summons. Mordechai is accordingly plunged in grief, which turns to resignation when Hadassah is finally chosen Queen by the lecherous old Achashverosh.

FROM North and East the caravans of Mordechai had come back safe. New bars of gold and silver lay in his treasure house. The gifts to the chamberlains had caused his absence from the feast of the new queen's crowning to be overlooked. He was, as always, among the great of the city who might sit unquestioned in the king's gate. But his heart and his hands were empty. He knew now that for years he had lived wholly upon the vision of the day upon which he could make Hadassah his wife. His wealth did not please him nor the speech of his kinsman beside the fountain of his garden nor the thought of his summer-house of Ectabana. He sought out the aged Rabbi Ja'akob, who was a prince of the blood of David and who was said, once upon a time long ago, to have fared from Susa beyond the dark mountains of the farthest East and to have beheld there with his own eyes children of Moshe living as powerful tribes by the shores of the river Sambatyon and to have spoken there with wise men and prophets. At the low door of the Rabbi Ja'akob's house Mordechai took from the slaves who had followed him two bars of gold for the Rabbi, whose messengers bore the gifts and tributes of the exiles to Yerushalaim and to the new Temple of God. A handmaiden led him into an inner chamber where the venerable Ja'akob sat. Mordechai bowed low and spoke of his errand. The ancient man nodded. "More and more of the children of the exiles are bethinking them of their land, their city and their God. Others come to me in secret. The Eternal is stirring the hearts of his people. In Yerushalaim he has raised up a prophet once more." "What is the name of the prophet?" Mordechai asked. "He has no name," Rabbi Ja'akob replied. "He needs no name. He calls himself Male'ach, the messenger, and the Eternal calls him Male'achi, my messenger, and his *male'achoth*, his messages, are as fire to the souls of the people." "Is the scroll of his prophecy to be had?" Mordechai asked. "Not yet. But the day will soon come."

He went back to his own house slowly by the bank of the river Choaspes, of which the water contained in silvern vessels had always accompanied the kings of Persia on their warlike expeditions. It was the hour of sunset and across the crimson disk on the western horizon fell the black lines of three palm-trees, far beyond the further bank. There were no trees to be seen save for those palms. In a barley field beside the river a bronzed young peasant, a Babylonian, lifted up his voice in song. Mordechai ben Yair felt a great sadness creep into his heart. This was not his land nor was the strange heathen song of the Babylonian like unto the songs of his people, and the name of the goddess Ishtar, which Hadassah had taken as her own, brought back to him his grief and his desolation.

Once more in his courtyard, now steeped in dusk, he saw the crouching form of the slave Barnabazus. He stopped in the shadow of his house's wall; the slave crept nearer. He heard a hoarse, strong whisper: "I slept at the feet of Bigthan, my master. In the middle of the night Theresh came to him and said in the speech of Tarsus: 'Since this woman rules the palace, we have no more time for repose or sport; let us put poison into his cup so that he die!' " The slave crept nearer. "And if the king die, will it not be said that the queen poured poison into his cup?" The heart of Mordechai grew cold with terror. "Abide here," he said. "I will seek out the queen at dawn." Yet even as he said these words he began to quail and quake within him. For it was now clear to him in his soul that he had hoped never to see Hadassah again, but to mourn her as one dead, dwelling in memory upon the image of her sweet girlhood in the shelter of his love. He durst now no more embrace that healing thought. He saw farther than the slave Barnabazus. If Achashverosh died of poison in his cup, not only would the envious and malevolent whisper concerning the alien queen; nay, they would inquire, feigning not to know, of what people within the empire the queen was. "Aha," he could hear voices — voices of Babylonian merchants and Persian servants of the king who uttered none but fair things to his face — "aha, of the Jews, of those who came but a hundred years ago into the land and who stand aloof from festival and rejoicing and, though so lately mere slaves in a southern province, have now among them men so rich and so powerful! And these latter, as everyone knows, feed and succor the poor of their people, so that one never sees a Jewish beggar. Why should they do so, except to have these poor as their henchmen for the sake of their greater power? Was it altogether by accident and on account of her beauty that Esther was made queen? Was it a mere chance that Vashti was removed? Or was this whole matter part of the scheme of the Jews to make themselves the secret master of the land?" He could hear those voices as though the speakers were by his side. At earliest dawn he must hasten to the house of the women of the king.

He dismissed Barnabazus, the slave; he climbed with heavy steps to the roof of his house. Here he would abide, prostrate before the Eternal, his God, seeking to gather strength for that hour of dawn in which he must take upon himself the burden of the folk, whose God had even now raised up a prophet and a messenger. No sleep came to him. Again and yet again his soul and his flesh rebelled. In a loud voice he

alled upon his God and asked why his heavy burden had been laid pon him. As though in answer, a oint of flame began to burn upon n eastern hill; soon the point was triangle and in another moment rose, as with a sudden leap, the disc f the sun free floating in the grey nd pearly sky. As at a command, s at a sign or token, Mordechai rapped his cloak about him and ent forth from his house.

Barnabazus must have been in eague with eunuchs of the women's ouse of the king. Stealthily doors pened as of themselves before the ace of Mordechai ben Yair; an oily-kinned, glistening Nubian ran be-ore him down long, dim, heavily cented corridors to the door of the ueen. With head bowed he passed nder the heavy curtains. Slowly he aised his eyes. At the farther end of he chamber Esther sat on a divan and rom the small window far up in the hick wall a shaft of the dim light of

early morning fell upon her. Her small head, with its onyx hair now clipped in the Egyptian fashion, drooped upon her breast; a part skin lay across her lap; her arms and legs were heavy with broad, golden bands; a veil carelessly thrown over one breast and shoulder left the other bare; even in the dim light gleamed the vermillion unguent that stained the nails of her fingers and toes. Horror and compassion leaped up in the heart of Mordechai. Gone of a sudden were his own grief and pain. He saw once more the little maiden he had once fathered—he saw her in this somber woman of the heavy lids. These she now slowly raised and Mordechai shrank back from those eyes that he had known and loved so long, those large eyes of a brown so clear and alive that they seemed golden, despite their darkness. For these eyes had been of all things in the world the clearest, the most untroubled—clear to the depth of the soul. And now their gaze was heavy and bitter, the gaze of a woman whose heart had been trodden on, whose body had drunk again and again the wine of violence. She stirred and the heavy golden bands upon her arms and legs clashed like small cymbals. She asked Mordechai what he wanted of her and her voice was hoarse and difficult, like the voice of one no more used to speech. He told her concerning Bigthan and at that name she gnawed her lip in sudden fury; he told her concerning the Jewish slave Barnabazus and his warning. Her eyes grew small and peering and dull. All the light went out of them. They were like brown stones. "Let them put poison into his cup! What is it to me?" She clenched her small hands and quivered and said once more, crying out the words, "What is it to me?"

Mordechai stepped forward until he was in the middle of the chamber. "They will say it was thou and slay thee!" The eyes of her grew even smaller and the clenched hands became more rigid. "So only he be slain!" Mordechai bent forward. "Hast thou heard no whispers in the palace concerning *us*? They will say thou wast but the tool of thy people and wreak their vengeance upon it." She lifted up the long veil that hung about her neck and covered her naked breast and shoulder. Her eyes opened wide and a deep sadness came into them. "Dost thou remember the old song of our people that I taught thee?" Mordechai lifted

He saw once more the little maiden he had once fathered—he saw her in this somber woman of the heavy lids.

up a blessing hand. "Dost thou remember: *Al naharoth Babel*, by the rivers of Babylon, *sham yashabnu*, there we sat down. . . ." *"Gam bachinu*, aye, even wept!" She cried, and once more: *Gam bachinu!"* And she arose and flung herself down and Mordechai ben Yair felt the tears of her as they dropped upon his feet. "I shall show this thing unto the king," she said and a sob shook her lithe body. "I shall show it unto the king in thy name."

(*To be continued next month*)

Hebrew Masters of Arts

By DR. JOSEPH KLAUSNER

A representative audience listening to a concert in the stadium of the Hebrew University on Mt. Scopus. Many social-cultural activities are available for the students in addition to the hard "grind" of their studies.

IT was a historic event when those thirteen students of the Hebrew University received their M. A. degrees —the first to be granted by that institution.

I do not use the phrase "historic event" lightly. I know that even those who have Hebrew learning most at heart consider the occasion one of no extraordinary significance. But I see in it a fulfillment not alone of the longings of fifty years—from the day when Prof. Schapira published his article in "Hamelitz" on a place of higher learning in Palestine —but the fulfillment of the longings of the people of Israel for thousands of years.

In the books of the prophets that have come down to us—but a tithe of what once existed — we find chapter after chapter dealing not with the people of Israel nor with the religion of Israel but with other peoples.

Here is ample evidence that the prophets of Israel combined the knowledge which they had of the faith and ethics of Israel with their knowledge of humanity at large, its politics, its economics, its culture.

There can also be no doubt that the rabbis of the Talmud were well versed in profane knowledge. The earlier scholars (Tannaim) and the later sages (Amoraim) were not merely men who could tackle a Biblical text, but were skilled lawyers capable of dealing with commercial law. They were skilled doctors with a knowledge of animal and human physiology. They were clever solicitors, understanding the intricacies of divorce law and bills of exchange. Doubtless they were also well versed in zoology, botany, the science of agriculture and astronomy.

It is nevertheless difficult to argue that they learned these sciences within the walls of the religious colleges. They made experiments of their own in the field of natural science.

Rabbi Simeon, the son of Halafta, for example, made experiments on ants; R. Simeon, the son of Yochai, on hoopoes; Rav Assi on ravens.

Nevertheless, these studies, in the first place, had one end in view, not the acquisition of scientific knowledge as such, but the discovery of the means of unravelling the difficulties of the law.

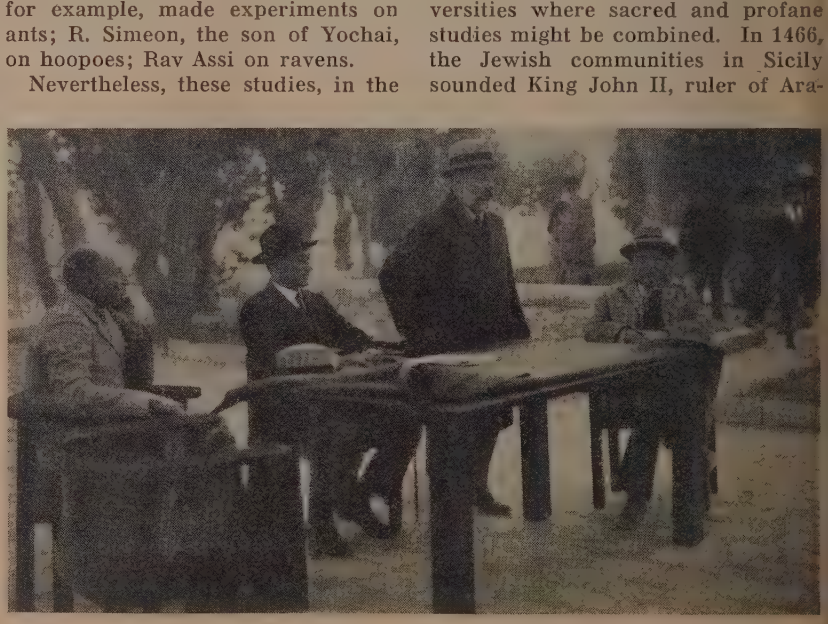
In the second place, it is difficult to be certain whether our sages carried out their experiments within the religious colleges or outside their walls. In the religious colleges it would seem they confined themselves entirely to the religion of Israel.

It is quite clear that in the Spanish epoch our scholars studied the sciences in conjunction with religion; but religion was studied in the religious colleges and scientific knowledge was imbibed from the Arabs, or out of Arabic books.

It is arguable that this is the root cause of the situation whereby Maimonides wrote his *Mishneh Torah* in Hebrew and his "Guide for the Perplexed" in Arabic. Jewish law he received in Hebrew from Jews. Philosophy and the sciences he learned from non-Jews in a language other than Hebrew.

That was the tragedy of our literature in the Spanish era. And not in the Spanish era alone.

There have been in the past, it is true, attempts to found Hebrew universities where sacred and profane studies might be combined. In 1466, the Jewish communities in Sicily sounded King John II, ruler of Ara-



Mr. Ussishkin's speech at the opening of the Einstein Institute. Left to right: Norman Bentwich, Chancellor Judah L. Magnes, Mr. Ussishkin, and Chaim Nachman Bialik.

gon and Sicily, on the possibility of founding a Hebrew University similar to others of the day. They received permission to carry out the scheme. It did not come to fruition because of the violent opposition of the Catholic clergy. Ninety-eight years later the same idea was mooted by David Provenciali of Mantua, but Jewish opposition, it would appear, nipped the scheme in the bud.

When the light which had been lit in Spain was quenched, darkness fell upon Israel.

In Germany and in Poland, which became the first centers for Jewish settlement after the exodus from Spain, we find Talmudic dialectic triumphing over natural science.

The Safed epoch—the only one in which the sparks of spiritual creativeness were seen in Israel—saw the triumph of the mystical ideas of Rabbi Isaac Lurya and of R. Hayim Vital, which were based on the religious inwardness, and the philosophy of the mystics of Spain.

The period of Enlightenment (Haskala) from the days of Weisl onwards, saw men preaching the need of the study of the learning of other peoples together with the love of Israel. Since, however, for the scholars of this period these were two distinct studies which, although they drew sustenance one from the other, never merged the one in the other, there followed the inevitable; they began creating original works themselves in the language of the people from whom they had learned. Then came a repetition of the Spanish story. Jews began contributing to every branch of literature and science in German, English, Italian, French, and Russian. All these creative works, even though they reflect great credit on the Jews, are ultimately contributions to the literature and science of the nations in whose language they wrote. We might bring a thousand proofs to show that the Jewish soul of Heine shows itself in every line of his works—nevertheless the writings of Heine are always reckoned as a part of German and not of Hebrew literature, in the same way as the "Dialogue Concerning Love" of Don Judah Abarbanel remains the inheritance of Italian literature in spite of its completely Jewish feeling.

When it comes to writing the history of Jewish science, the name of Albert Einstein will not take a prime place therein because his work is written in German, even though Einstein be a Jew who never disguises his Jewishness.

In this way Jewry is impoverished and robbed of her most distinguished sons and of the most prominent of her creators. Jewish culture, national culture, remain restricted, poor, narrow; a hole and corner culture, without sweep, without breadth—dry.

With the revival of a national consciousness in Israel and with the revival of our historic language we began to appreciate that it was impossible to continue on the old road. We found the need of creating our own values on our own soil in our own tongue, in such a way that our creative work should remain ours.

There can be no denying that every great creative work which has cultural value belongs to humanity at large; but it must pass through the national filter first.

Shakespeare and Goethe belong to mankind, because they are of all nationalists the greatest nationalists—they are the essence of the creative spirit of England and Germany. We, too, will make a present to mankind of work of eternal worth—but we shall do so by way of our nation as do all other creative peoples.

It was with this end in view that the Hebrew University was founded.

If you ask me, "What is Zionism?" I will reply: "Better my own hut than another's palace." Not because a hut is all I need. Everything must be done to turn the national hut into a palace which will house the greatest treasures of ourselves and of mankind together. But you cannot begin with a palace—in particular when you are forced to begin under such difficult conditions as those under which we are laboring: the need of bringing professors from Europe and America and Asia; the necessity of finding professors with a knowledge of Hebrew and more or less near to Judaism. Add to these difficulties a restricted budget, lack of Government support, such as most universities throughout the world enjoy, and the need of raising funds by voluntary contributions.

It is no matter of surprise, therefore, that the Hebrew University still lacks many faculties and many departments.

I can, in spite of all, honestly say that so far as scientific standards are concerned we have reached the same heights as the finest universities of Europe and America.

Our professors, lecturers, and readers are not satisfied with scraps of learning and do not allow their students to play upon the fringe of scientific problems. They plumb the depths of their subject—going down to the very foundations of every matter which demands scientific research. In this way there is being created a Jewish science which has at its disposal Jewish scholars, each of whom is a specialist in his own branch. This specialization combines the teacher and research worker. During the last years these two branches have not been separated in the Hebrew University. This need for plumbing the depths is what these first graduates of the Hebrew University have learned. There have been complaints in the press that the syllabus of the University is not

(*Continued on page 94*)

A group of prominent men listening to the inaugural address at the opening of last year's term. Left to right: Prof. S. Klein, Institute for Jewish Studies; Prof. Joseph Klausner, same; Prof. I. Kligler, Department of Hygiene; Prof. Norman Bentwich, Peace Chair; M. M. Ussishkin; Chaim Nachman Bialik.

The WOMAN'S REVIEW

THE twelve women who have made the greatest contribution to the United States in the past one hundred years! Can you name that many and who would they be?

A poll is being taken among the women of the country by the *Ladies' Home Journal* to determine these twelve. It is a sort of test of the selection already made by the National Council of Women of the United States, whose latest stationery bears a frieze of the silhouettes of the twelve women it has chosen.

These twelve are Abigail Adams, Mary Lyon, Mrs. E. C. Doremus, Clara Barton, Susan B. Anthony, Dr. Emily Blackwell, Antoinette B. Blackwell, Julia Ward Howe, Frances E. Willard, May Wright Sewall, Jane Addams, and Carrie Chapman Catt.

There is not a Jewish woman among them! That fact prompts the question: Are there any women hailing from the tents of American Israel in the period of these last hundred years who are greater than some of these twelve and so deserve to be enrolled among them?

If there are, we ought to bring them to the attention of the women of America, particularly those who are taking part in this poll. To determine that list, few or many, the women readers of the B'NAI B'RITH MAGAZINE are urged to submit their selections on or before December 15, to the office of this publication.

The nominations are to be of women, living or dead, within the period of the past hundred years. Please add, though it is not essential, a one-hundred-word statement setting forth the reasons for each selection.

I may add that the portraits of those finally chosen in this nation-wide poll of the *Ladies' Home Journal* will be displayed at the Century of Progress exposition to open at Chicago next year.

Hadassah's New President

IT is a comparatively young age that brings Mrs. Samuel W. Halprin of Brooklyn, New York, to the presidency of Hadassah, the Women's Zionist Organization. At 35, she assumes the responsible task of directing the program of that body and the activities of its membership.

She has thoroughly schooled herself for her job, for she spent a year in Palestine, gaining a first hand acquaintance with its people, their institutions, their interests and their needs, as well as with the specific activities of Hadassah. Not the least of her accomplishments is her ability to speak Hebrew, a language she once taught to classes of the Jewish Educational Alliance in New York City.

Miss Amelia Greenwald Going to Palestine

HADASSAH deserves to be applauded for selecting Miss Amelia Greenwald to perform a special service in Palestine. Miss Greenwald was regarded by the late Doctor Lee K. Frankel as one of the ablest public health experts in the United States. He sent her on several public health missions in American cities, and chose her to organize at Warsaw, Poland, the first School for Jewish Nurses, not only in Poland but also in entire Europe. This activity was under the auspices of the Joint Distribution Committee. She made such a fine job of it that she was decorated by the Polish government as a benefactress of that land.

It is odd to recall that, in 1913, Henrietta Szold, meeting Miss Greenwald in Baltimore during the latter's post-graduate studies at Johns Hopkins, had invited her to lead the first unit of Hadassah nurses that was to be sent to Palestine. This plan was interrupted when the World War, involving the United States, gained the service of Miss Greenwald who, in addition to performing other distinguished services, was chosen to set up the first hospital of the American forces on German soil.

Miss Greenwald will make a special study of the nursing service in Palestine, and provide for the training of nurses in executive and administrative work. Before going to Poland, she organized the Farm and Rural work of the National Council of Jewish women, and directed it for several years under the presidencies of Mrs. Nathaniel E. Harris and Rose Brenner.

It is an extraordinary stretch of the world's territory that has seen the administrative service of this fine public health servant and expert. She sailed for Palestine the latter part of November.

Please submit
on or before December 15th,
your nominations of
THE GREATEST JEWISH
WOMEN OF AMERICA.
Please address:
THE WOMAN'S REVIEW, B'NAI B'RITH
MAGAZINE,
70 Electric Building, Cincinnati, Ohio

An Old Problem Raises Its Head

THE Jewish woman is still doing guard duty against ancient evils. The Jewish Women's Equal Rights Association of Palestine is challenging the right of a Yemenite Jew to practice polygamy. The issue now awaits the decision of the Rabbinical Court of Appeals.

The husband contends that, since the Yemenites are Eastern Jews, they are permitted to have more than one wife. The Association engaged legal service to protect the interests of the wife and to oppose the point of view advanced by the husband, who demanded a divorce because his wife was opposed to his acquiring a second companion.

NOTES

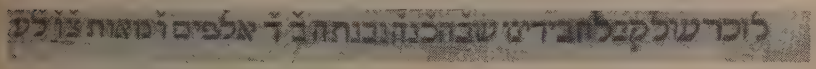
IT is a novel work in which Nita M. Goldberg of Buffalo is engaged, and in recognition of which she received a fellowship in the Museum Department of the School of Human Relations of Yale University. She

(*Continued on page* 93)

Poland Has a 1000 Year Old Synagogue

By HAROLD BERMAN

The Synagogue itself. The oldest parts are the outer walls, 1½ meters thick. The town of Wronki, in which it stands, has only 5,000 inhabitants, and only 15 Jewish families, although there were 200 Jewish families before the War. Five men support the synagogue today, and it is still used. There is a Cantor, and services are held on Saturdays and holidays.



A beam of the 1000-year-old synagogue, which is the only proof of its age. Translated, it reads: "In remembrance of a tradition that we have that the synagogue was erected in the year 4693" (932).

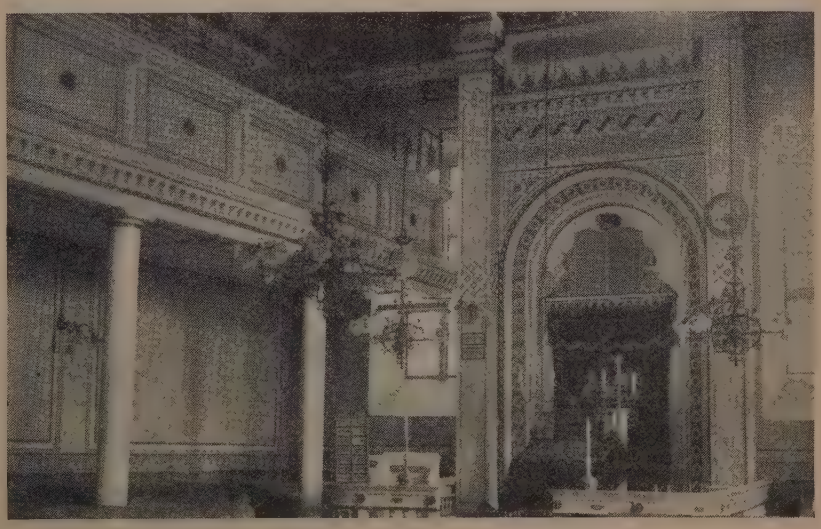
THE beginnings of the settlement of the Jews in Poland hark back to the very days of antiquity. Hoary legend and tale cluster about the Jews coming into the land of the Poles, to settle in it, make it their home and work for its welfare, even before the days of the organization of the Polish Kingdom and the introduction of orderly, civilized life in the far-flung and sparsely settled land. It is safe to say there is no other Jewish settlement in Europe, barring Spain, around which there has grown up such a body of legends and folk-tale as about the Jewish community in Poland.

The Christian majority there persists in describing the Jewish inhabitants as strangers in the land, and not infrequently advises them to "go to Jerusalem!" but both history and legend tend to confirm the claim of the Jew to Poland as his Homeland, the homeland of his ancestors for practically as long a period as that of the other elements of the present population, and certainly as long a time as the Norman-French have been settled in England or the Russians have occupied the greater part of their present territories.

The small Polish town of Wronki, in the former German-Polish province of Posen (Poznan in Polish) is celebrating the millennial anniversary of the local synagogue, which was erected in the year 932, exactly one thousand years ago. This synagogue, a modest structure of stone, still is standing on the old site and on the old foundation erected one thousand years ago, though it has been rebuilt several times, according to the Trustees. The building proper as well as the interior architecture are of more recent date. During a recent renovation of the venerable structure an inscription bearing the Hebrew date of "4693"—corresponding to 932-3 of the current era—was discovered under the thick dust accumulated on one of the beams.

Local tradition, a tradition that has been current for centuries in the district and has been handed down from generation to generation, tells the story of this synagogue as follows:

In the year 932 a group of 63 travel-weary Portuguese Jews, who had escaped from the persecutions of their own distant homeland, arrived in the town of Wronki and craved the permission of local Polish authorities to settle in the town and practice the rites of their religion. This permission was readily granted. Some of their compatriots followed them soon thereafter. They came, settled and rebuilt on the new soil their ancient mode of private and



Interior of the Wronki Synagogue, showing the women's balcony, upper left.

communal life, and commemorated the great event in the walls of the first house of worship erected by them in their newly found home. This synagogue is, by the way, the oldest house of worship dedicated to any faith extant today in all Poland. All Poland's churches and cathedrals date from a much later time, the late Middle Ages or the early part of the Modern Age. As a matter of fact, it is on record that the Poles were Pagans at the time that this group—and other groups—of Jews settled on their soil, and did not adopt the Christian faith till a considerable time thereafter, some of them (the inhabitants of the Grand-Duchy of Lithuania, for instance) not for three hundred years.

As already intimated, the Polish-Jewish settlement is one of the oldest in Europe, and the stories current about its origin—or, rather, its earliest known stages, as the actual beginnings go back to much earlier days—are interesting in the extreme. The tale as found in ancient Jewish communal records runs as follows:

In the year 4653 (i. e. 1039 years ago, corresponding to the year 893 of the Common Era) a group of Jews, weary of the persecutions that they were undergoing "in the land of the Franks"—which then included both the territories of present day Germany and France—decided to leave their native land and seek refuge wherever they could find safety for themselves and their families. As they came to the open country they stopped and prayed, "Whither?" As they prayed thus earnestly to God for guidance, a "note" fell down from heaven with the words "Go to Poland!" inscribed on it. The refugees were overjoyed at this manifestation of Divine Guidance, and bent their steps towards that strange and unknown land.

Not all the refugees out of "the land of the Franks" proceeded to Poland, however, not being sure of the reception awaiting them there. They selected a delegation of representative men, led by R. Jechizkiah Sephardi, R. Akiba Estremadura, R. Emanuel Askloni, the mathematician R. Levi Bachri and the philologist and grammarian R. Nathaniel Barceloni, to proceed to Poland and plead with its rulers to grant a place of refuge for their people.

The delegation proceeded to Poland, arrived at Gnesen, the capital city at the time, and duly presented itself to Prince Lescheck, the ruler of the country. The delegation, we are informed, found the Prince in the Temple, "engaged in the worship of his idols." As a token of their good will they presented the Prince with a "Golden Mountain"—a heap of gold evidently. The Prince listened to their prayer and then turned to their spokesman, Rabbi Bachri, and said:

"Wait for three days and I will answer you as my gods dictate."

The delegation departed, and then the priests, who had observed the Prince in conference with the strangers, turned to him and asked: "Who are these?" The Prince informed them that they were Jews out of "the land of the Franks" who had come to implore him to grant them and their people a refuge in his country from the persecutions of their masters in their old home. The priests advised him to grant them that boon only on condition that they undertake and solemnly swear "to bring down the rain, by praying to their God, whenever needed." The three-day period of waiting was over; the Jews were sent for, and the Prince said to them as follows:

"My land is open to you; you may settle wherever you desire, and I will make a treaty with you giving you the right to live anywhere in my country and bring the rain down in time; rain of fruitfulness by your prayers." The Jews answered: "Deliverance is in the hand of God," whereupon the Prince had the treaty duly drawn and confirmed by his seal, granting them not only the right to settle in all his dominions but also the right to maintain their own courts of law and their communal life. The Jewish ambassadors left his presence with a copy of their charter in their hand, returned to their native land and informed their co-religionists of the haven that God had sent to His sorely-beset children. Jews flocked from far and near to travel to their new Promised Land, the only restful oasis in the scorching desert of a Europe-wide persecution.

In due course of time an intriguing lore, legendary as well as factual, grew up around this new haven of the persecuted Jews. There arose the legend that the very name of the country was of Jewish origin. "Polen," so it was said, was a compound of the two Hebrew words: "Po Lin," which means "here shalt thou rest," or find an asylum. But if the above—and others like it—is a mere emanation of fancy, there are others which are based on the hard rock of fact. There are ancient Polish coins in existence today bearing inscriptions in both Polish and Hebrew. On one side of the coin there is an inscription in Hebrew "Meshka Melech Polski" ("Moses, King of the Poles"), while on the other the same is repeated in Polish, "Meshka Krul Polski," in the Polish language but in Hebrew letters. These coins might have been simply minted by a Jewish master of the mint—of which there were quite a few in Poland at various times in the earlier days. Yet there is just a faint possibility that they might have a more literal meaning, as there are many tales current about Jewish Kings who ruled in Poland at one time or another. There is the tale of one "Abraham Prochovnik" (Abraham the Powder-maker) who had been offered the crown of Poland and who declined it "on the fourth day" in favor of a man by the name of Piast, the founder of the Piast dynasty that ruled Poland for many years. And there is also the widely disseminated story of Saul Wahl, a clever Talmud student who was elected to the throne of Poland through the friendship of the powerful Prince Radziwill whose friend and adviser he was. There are many other tales current among the Jews of Poland, tales of Jewish Kings who ruled the country at various times for longer or shorter periods.

What is of even greater importance to us is the recorded fact that even those of the Jews who arrived in Poland in the tenth century, out of Portugal and out of "the land of the Franks" were not the very first Jews to settle in the land. They found a sprinkling of Karaite Jews (who evidently had emigrated from the Middle East and the Crimea); of Jews hailing from Kiev, or Russia; and of the remnants of the Chazars, that Turco-Tartar nation of Jews whose homeland was in the borderlands of the Caspian Sea and whose Kingdom was overthrown by the Russian Prince Swiatoslaw away back in 964.

The sudden and complete disappearance from history of the Chazars after the overthrow of the kingdom by the Russians has puzzled the historians. The Chazars had been a numerous as well as a powerful nation. Now, we have learned their secret at last, at least in part. Poland became their home and they mingled and were lost among the other branches of Jewry.

The PRESIDENT'S PAGE

Jewish Community Giving

AS I write these lines the third annual Jewish Welfare Fund ingathering in Cincinnati is in progress. I am its Chairman. I was induced to accept the position principally because I thought I could thereby best express the approval of B'nai B'rith of the comparatively recent innovation in community fund raising. I believe the old-fashioned method of raising money for non-local Jewish causes is obsolete and ought to be abandoned in all places of considerable size. What is the old-fashioned method? It consists of the employment of paid solicitors who travel from place to place and with the aid of kind hearted local coreligionists tour the city or town and collect as much money and gather as many donations as can be obtained. Sometimes the whole amount raised is insufficient to compensate the solicitor and pay his expenses. Frequently poor judgment is exercised by the giver. Af course, he cannot know for what institution the next solicitation will be made. Often he yields to a fine presentation by a talented solicitor for an institution not nearly as worthy as another, which is given less because it is represented by an inadequate solicitor. A good many people withhold support because they know that a large part of their subscription does not find its way into the treasury of the institution in favor of which the gift is asked. Again, no one knows whether his community is not contributing more than its just share of what an institution needs. All of these reasons and others have given rise to dissatisfaction and irritation and thus confusion has become worse confounded.

The modern method of obtaining funds for non-local Jewish causes is patterned after the Community Chest. A council of Jewish leaders meets and through study ascertains what the combined individual subscriptions in the community for each of the Jewish causes taken care of has been, and in what proportion these subscriptions have actually reached the institution. Consideration is given their budgets and what part of it the community rightfully should provide. Thus a goal is set that approximates fairness to the institutions and the community. And thus a common cause is made of all non-Jewish needs. A Community Chest is an asset of inestimable value. As the human chest contains the human heart, so the Community Chest contain the heart of the community. Cincinnati just like other places in which Jewish community effort has been tried, would under no circumstances return to the old method—more accurately, lack of method. The popularity of Jewish community giving will increase as knowledge of its many advantages becomes more generally known, and in course of time will be adopted everywhere.

The Cincinnati Jewish Welfare Fund Campaign has marshaled to its support a small army—525 men and women. They come from every Jewish organization in Cincinnati, including the most ultra Orthodox and those whose Jewish outlook is very different. This breaking down of barriers that separate—this creation of a united front—is a by-product of community fund raising and is a consummation that has been devoutly wished for. In itself it is a boon.

B'nai B'rith is in the forefront of those urging the adoption of community ingathering, and I knew of no way that would be as convincing of that fact as my acceptance of the Chairmanship of the Jewish Welfare Fund campaign in my home city.

SURELY we Jews have reason to be gratified with some of the results of the recent election. In three states Jews were candidates for Governor. All of them were elected. New York, itself an empire in extent and population, elected Herbert H. Lehman as its chief executive. His election was an approval of his administration as Lieutenant Governor during last four years. In a considerable part of his second term as Lieutenant Governor, he occupied the Governor's place and measured up to every requirement and expectation. He will become Governor by the votes of a larger majority of his fellow citizens than has ever been given to a gubernatorial candidate in the history of his state. One who recalls how the first Jews—a pitiable remnant—who entered what is now the State of New York, were permitted to remain, cannot but be moved by the striking contrast with what at present prevails. Way back in 1655 there came from Brazil a handful of Jews who emigrated because of dire conditions there prevailing. Peter Stuyvesant, the Dutch Governor of the then New Netherlands, ordered their departure. New Netherlands was a Dutch possession and there came from authority higher than Stuyvesant a revocation of his order, couched in the following words: "They (the Jews) shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company (the Dutch West Indies Company) or the community, but be supported by their own nation." They, nor the millions who now live in that territory, have never been charges on anyone. They have provided the next Governor of the State of New York, acclaimed by more of his fellow citizens than ever before paid tribute to a candidate for that office.

When Governor Lehman is inducted into his new office next January his brother, Justice Irving Lehman of the Court of Appeals of the State of New York, will administer the oath of office. It is quite noteworthy that one family should at the same time include the Governor of the most influential State in the Union and a member of the highest Court of that State.

THE election of Judge Henry Horner as Governor of the State of Illinois is a triumph of broadmindedness and decency over pettiness and nauseating slander. The campaign which preceded the election in certain parts of the State was of almost indescribable vulgarity. Numerous attempts were made to arouse bigotry and prejudice. Every chord of anti-Semitism was sounded. Judge Horner stood erect amidst it all. He admitted and proclaimed when assailed as such that

(*Continued on page* 91)

A CROSS-SECTION

(Compiled with the aid of t

BARUCH SPINOZA

BARUCH SPINOZA was born November 24, 1632. His tercentenary of birth is being celebrated throughout the world. Macmillan Co. has already brought out Lewis Browne's "Blessed Spinoza" in time for the event, and it is reaching a high sales figure everywhere.

Dr. Philip L. Seman, director of the Jewish People's Institute in Chicago, is secretary of a Chicago committee to honor the great philosopher's name and works through a series of cultural programs. It is the object of this committee, which includes some of the most prominent educators and cultural leaders of the Middle West, to bring the life and thoughts of Spinoza before the general community in a simple, clear, accurate, and inspiring fashion, and through this means, stimulate popular interest in philosophy, which is especially needed to ballast the public mind in an epoch when the fundamental conceptions of science are undergoing a change, and when the foundations of morals and of the social-economic order are threatened.

It is further planned to collect rare Spinoza manuscripts, books, lithographs, statuary, and other items of interest with the end in view of urging upon the authorities of the World's Fair to set aside a corner in one of the appropriate buildings to be known as a Spinoza section.

The Jewish People's Institute devoted a full week to Spinoza's memory.

THE St. Joseph (Mo.) *Observer*, an independent newspaper, during the recent election soundly criticized campaign tactics which sought to discredit certain Jewish candidates because of their religion. The paper specifically mentioned Herbert H. Lehman and Judge Henry Horner. The article concluded as follows:

"It is high time that prejudice of this character should be eliminated in the selection of public officials. That man should be elected who is best fitted for the office to which he aspires, regardless of his racial origin or the manner in which he worships God. The Jewish race is small, but marvelously gifted, and there is no reason on this or any other earth why they should not occupy whatever offices their talents and merits entitle them to. This is America, 1932, not Spain of the Middle Ages or the Russia of the Czars."

* * *

SOME 600 Jews and non-Jews in Cincinnati attended a testimonial banquet in honor of Dr. David Philipson, who recently reached the age of 70. He has been Rabbi of the Rockdale Temple for 44 years.

Dr. David Philipson

Those who addressed the meeting, explaining the significance of Dr. Philipson's many-sided contributions to Judaism and mankind, included Dr. Julian Morgenstern, president of the Hebrew Union College; Harry Meiss, president of Rabbi Philipson's congregation; Hon. Russell Wilson, Mayor of Cincinnati; Dr. Samuel H. Goldenson, Pittsburgh; Dr. J. J. Castleberry, Protestant minister in Cincinnati; Dr. Thomas P. Hart, editor of the *Catholic Telegraph* of Cincinnati; and Dr. Victor E. Reichert, associate rabbi of the Rockdale Temple.

Adolph Rosenberg, chairman of the committee on arrangements, presented Dr. Philipson with a large silver bowl in behalf of the congregation.

DR. SOLOMON REINACH, eminent archeologist and philologist, died at his Paris home at the age of 74. For many years he was director of the National Museum of Antiquities in St. Germain, and a member of the Academy D'Inscriptions. He was an officer of Public Instruction and officer in the Legion of Honor. He wrote more than seventy volumes on art, religion, philosophy, and kindred subjects.

Dr. Reinach was a member of the Executive Committee of the Alliance Israelite Universelle, member of the Board of the Jewish Colonization Association, and many other Jewish organizations and movements.

* * *

AMERICAN contributions to the Hebrew University in Palestine, which formerly amounted to 40,000 Pounds annually, have been so greatly reduced this year that the institution must look to other sources for revenue, Norman Bentwich, former attorney general for Palestine and professor of the Weizmann chair of international peace, told the Jewish Club in Manchester, England, last month.

* * *

NELSON RUTTENBERG, Zionist leader and deputy police commissioner of New York City, has been re-elected President of the Jewish National Fund of America.

JEWISH CALENDAR

5693—1932

1st Day of Chanukkah...Sat., Dec. 24
*Rosh Chodesh Tebeth....Fri., Dec. 30

1933

Fast of Tebeth.....Sun. Jan. 8
Rosh Chodesh Shevat....Sat, Jan. 28
*Rosh Chodesh Adar.....Mon., Feb. 27
**Fast of Esther.....Sat., Mar. 11
Purim .....Sun., Mar. 12
Rosh Chodesh Nissan..Tues., Mar. 28
1st Day of Passover...Tues., Apr. 11
8th Day of Passover...Tues., Apr. 18
*Rosh Chodesh Iyar...Thurs., Apr. 27
Lab B'Omer.....Sun., May 14
Rosh Chodesh Sivan.....Fri., May 26
Shavuoth. .....Weds., May 31
Thurs., June 1
*Rosh Chodesh Tammuz.Sun., June 25
Fast of Tammuz.....Tues., July 11
Rosh Chodesh Ab.....Mon., July 24
Tisha B'Ab.....Tues., Aug. 1
*Rosh Chodesh Elul...Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

* Rosh Chodesh also observed the previous day.

** Fast observed on previous Thursday.

OF JEWISH LIFE

(rld-wide Jewish Telegraphic Agency)

WILLIAM J. SHRODER, president of the Cincinnati Board of Education, and prominent communal worker, was elected president of the newly-formed National Council of Jewish Federations and Welfare Funds. The new organization, which was formally constituted last month in Cleveland, will have for its purpose the development of standards and principles of effective community organization.

William J. Shroder

Dr. Solomon Lowenstein, New York, executive director of the Federation for the Support of Jewish Philanthropic Societies, and Edward M. Baker, Cleveland, member of the board of the local charities, were named vice presidents; Irwin Bettman, St. Louis, secretary; Eugene Warner, Buffalo, treasurer; and George W. Rabinoff, New York, associate director of the Bureau of Jewish Social Research, executive director. Headquarters will be in New York City

Eighteen cities were represented at the session. Organizations in 63 cities have been invited to join the national body. Regular meetings are to be held annually. Membership will be available to any local Federation, Jewish Welfare Fund or similar organization. The budget will be based on dues from members, which are to be based on their receipts other than moneys secured from tax funds, endowments and earnings. Dues will range from $25 to $2,000.

* * *

RABBI Morris Newfield, of Birmingham, Ala., was re-elected president of the Central Conference of American Rabbis at the 43rd session of that body in Cincinnati. Dr. David Philipson, Cincinnati, and Dr. Joseph Stolz, Chicago, were named honorary presidents, while Rabbi Samuel H. Goldenson, Pittsburgh, was elected vice-president.

Rabbi David Marx, Atlanta, and Isaac E. Marcuson, Macon, Ga., were elected treasurer and recording secretary respectively; Rabbi Harry Margolis, St. Paul, corresponding secretary; Rabbis Felix Levy, Chicago, Irving Reichert, San Francisco, Stephen S. Wise, New York, Samuel Markowitz, Ft. Wayne, Ind., Leon Fram, Detroit, and Edward Israel, Baltimore, were chosen members of the executive board, term expiring in 1935; and Rabbis Joseph S. Kornfeld, Toledo, and Ephraim Frisch, San Antonio, Texas, were added to the Board of Governors of the Hebrew Union College.

With respect to joint action of world Jewry on general Jewish problems, the Commission adopted a resolution that the executive board "confer with such American organizations as concern themselves with the problems of the Jewish status the world over, relative to their experiences and judgment upon these matters, and also to communicate with the Jewish organizations and communities of the other countries upon the advisibility of instituting unified counsel and action among the Jews of all lands with respect to Jewish needs and rights." The Executive Board will report on this matter at the next annual meeting.

The Conference passed resolutions advocating the abolition of citizen's military training camps, a radical reduction of America's military budget, and greater social control in economic life.

* * *

DR. H. S. LINFIELD has resigned his position as director of the statistical department of the American Jewish Committee, to head the Jewish Statistical Bureau, newly organized in New York City.

* * *

THE district governor of Torun has ordered the dissolution of the anti-Semitic National Democratic organization "Obwiepol" wherever its branches may be located throughout Pommerania.

* * *

ADDRESSING a meeting of the Palestine Foundation Fund in Zurich, Dr. Chaim Weizmann, former president of the World Zionist Organization, expressed a strong hope that Great Britain's mandate for Palestine will continue for a long time.

The above bulletin board stood in front of the First Presbyterian Church, Canton, Ohio, during the recent Jewish holidays.

"We can reckon on 10,000 Chalutzim entering Palestine annually for the next four or five years," he said, "if we can succeed in continuing our work in Palestine without provocation, without infringement upon our rights, and without Passfield or Chancellor regimes. Such an increase, together with the natural increase of the Jewish population, will safeguard us against attacks."

* * *

ARCHBISHOP Murray, of St. Paul, Minn., paid eloquent tribute to the religious loyalty and integrity of the Jewish people at the Columbus Day dinner of the local Knights of Columbus.

"Whether we agree with their beliefs or not," said the Archbishop, "and however material we may feel certain of their activities to be, we must admit that the Jews, through their long persecution and many wanderings, kept alive the spiritual loyalties that made them a unit, kept untarnished the faith that their forefathers had before Christ was born."

* * *

THE Jewish community in Smyrna is on the verge of collapse owing to the stringencies imposed by the Turkish government, according to the Turkish Jewish press of Istambul. The Jewish population of Smyrna has decreased 25,000 during the last seven years, while eight large schools, seven Jewish newspapers, and three Talmud Torahs have been closed.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

BEN B'RITH IN OLYMPICS

Editors, B'nai B'rith Magazine:

My attention has been called by several members of Mount Royal Lodge of B'nai B'rith to the article which appeared in the October issue of the B'NAI B'RITH MAGAZINE. on the recent Olympic Games. An item of especial interest was omitted.

Among those prominently identified with the Olympics was Brother Hyman Herschorn, a charter member of our Lodge. He was the manager of the Canadian Swimming Team and also the diving team. He was a member of the International Committee for Appeals, and was elected a member of the International Federation. Brother Herschorn is also the president of the Montreal Y. M. H. A., and a prominent participant in all communal undertakings.

Montreal, Can. CHARLES BENDER.

* * *

AGAINST INTERMARRIAGE

Editors, B'nai B'rith Magazine:

In your October issue there was a letter, signed "S. S. B.", referring to anti-Semitism and intermarriage. The writer seems to be under the impression that the more assimilation, the less anti-Semitism. She complains further about an editorial in your June issue, saying that constantly writing about anti-Semitism is the way to keep that feeling alive, and that otherwise there is very little of it in existence. Now, the lady has a perfect right to her opinions, but that doesn't make things so. On the contrary, Jew-baiting, instead of diminishing, is vastly on the increase. This is especially true of some of the European countries, where Jews are deprived of various privileges and often physically assailed, in spite of the fact that intermarriage there is a daily occurrence.

Because her marriage to a Gentile (evidently an atheist) proved successful, is no reason why others should emulate her. Had her husband been a religious Catholic instead of an indifferent one, she would certainly never have been permitted to bring up her children in the Jewish faith! For a congenial intermarriage both parties to the union must be rationally inclined otherwise it is bound to end up on the rocks. Eighty-five per cent of such marriages are failures. Oil and water do not mix.

Her remark that thousands of Jewish marriages go on the rocks is an exaggerated statement; according to statistics they hardly exceed ten per cent. But even at that, there is a consolation—neither of the dissatisfied parties will call the other "Damn rotten Jew", a cry I once heard from an open window during a quarrel between two dissenting spouses.

But anti-Semitism will never be entirely eliminated so long as the ignorant masses believe the fictitious story about the trial and crucifixion of Jesus as recorded in the New Testament. The venomous seed of anti-Semitism is implanted in the young child's mind at his home, and thus it becomes second nature for him to call the Jew a "Christ killer." Only the Church and School are able to stamp out anti-Semitism, if they only would.

This unchristian disease is likely to break out at any time or any place. Take, for instance, in Canada, where "Le Miroir," a rabid, anti-Semitic publication, recently accused the Jews of having murdered a child for ritual purposes. Why wonder that this fable is believed among the ignorant masses when Armand Livergni, deputy speaker of the Canadian Parliament, who has bragged of not being an anti-Semite, nevertheless put his stamp of approval on that calumny by saying that he still believes that the Jews use Christian blood for ritual purposes. It is indeed deplorable to think how Christian Orthodoxy can keep people in ignorance in this enlightened age. In Leviticus, 7:26, and 17:10, we read, "Ye shall eat no manner of blood, whether of fowl or beast." How much more forbidden is human blood!

Los Angeles, Cal. R. S. GREEN.

* * *

IN RE GOOD WILL

Editors, B'nai B'rith Magazine:

Some time ago you carried several articles on good will between Christians and Jews. I am in great sympathy both with the good will workers and those who write on so delicate a subject. History proves that a lack of understanding between Christians and Jews lay at the botton of all the persecution which our Jewish brethren suffered through so many centuries.

Can there be a real understanding? The final efforts of the good will workers will answer this question. The Divine Truth may be contained in all three major faiths —Catholic, Protestant, and Jewish. There are Christian doctrines which contain many precious pearls of truth, but lack the fundamental truth taught concerning the Torah. Are the Christian good will workers willing to return to these and thus bridge their part of the gap? There are some who know that the Law and the Prophets are the type of all that is good in the New Testament as spoken particularly by "Christ." Are the Jewish good will workers willing to accept their truths in order to bridge their part of the gap? If this will be done, the gulf which has separated Jews and Christians for many centuries will close.

If the Good Will Committee really means what it professes, it has undertaken a great work. Think of the rivers of blood that have been spilt because of a great lack of knowledge on the part of both Jew and Christian on this subject!

The writer is an Orthodox Jewish Cantor and Hebrew teacher and has been giving this subject thought since childhood.

CANTOR A. B. B. FRANKLIN,
"The Abyssinian Hebrew."

Windsor, Can.

AN APPRECIATION

Editors, B'nai B'rith Magazine:

The B'NAI B'RITH MAGAZINE gives much pleasure to many readers, and I am wondering if a word of appreciation occasionally comes to you from some of us. We have come to expect so much of the B'NAI B'RITH MAGAZINE and to take so much for granted, that we unconsciously neglect to send an acknowledgment of our appreciation and gratitude to those who are responsible for it.

There is no publication which comes into my home to which I look forward with more eagerness than the B'NAI B'RITH MAGAZINE. I read it from cover to cover because every word in every issue is worth reading.

I hope that this word of appreciation will bring to you, in small degree at least the pleasure and satisfaction that your MAGAZINE is giving me in such great measure.

Indianapolis, Ind. LOUIS J. BORINSTEIN.

* * *

EFFECTIVE ADVERTISEMENTS

Editors, B'nai B'rith Magazine:

Will you kindly see that my B'NAI B'RITH MAGAZINE reaches me here at Atlantic City instead of Allentown, as I am living here permanently now, and certainly do miss the MAGAZINE.

I take this opportunity to inform you that I consider yours a very interesting and educational magazine, and I feel confident that other readers feel as I do. I would rather miss a meal than miss a copy of this MAGAZINE. It may also interest you to know that through the advertisements in this MAGAZINE I have purchased quite a few articles by mail, and all proved satisfactory.

Atlantic City, N. J. CHARLES KLINE.

* * *

ANOTHER "COVER TO COVER" READER

Editors, B'nai B'rith Magazine:

I read the B'NAI B'RITH MAGAZINE from cover to cover every month. When I have finished, I pass it on for others to read It is so worth while from every standpoint that one ought to see that it is circulated from hand to hand, which is far better, it seems to me, than just filing it in one's own library. I want to congratulate you on the character and quality of the articles appearing monthly, and I do not hesitate to say that it is one of the finest educational and cultural magazines that is now being issued.

Boston, Mass. JUDGE A. K. COHEN.

THE PRINTED PAGE

BEGINNINGS OF ISRAEL

Israel, by Adolphe Lods, (Alfred A. Knopf) $6.00.

THE early history of Israel offers the most difficult and complicated problem to the historian. The sources are fragmentary, fact and fable are inextricably bound together, and, above all, the religious susceptibilities of the pious have been so closely intertwined with the story that, for long, scientific analysis has been well nigh impossible.

The present volume by Adolphe Lods, a distinguished French historian, is a patient, scholarly reinterpretation of the early Biblical period from the origins of Israel to the rise of the prophets of the eighth century. He utilizes the fruits of the most recent scientific exploration, including modern archeological discoveries. His scholarship is unimpeachable.

The first part of the volume is a brilliant interpretation of the pre-Israelite period in Palestine, the early Canaanite civilization, with its high material level but its degraded religious life, and the results which followed from the meeeting of Hebrew and Canaanite cultures.

Two theses stand out in the author's interpretation of this early period. There is constant emphasis, in the first place, upon the individualism of the Hebrew group, its passionate love for personal freedom, its hatred of political restraint. Lods traces this national characteristic back to its desert origin. Throughout their early history there was always present a yearning for the individualistic organization of the desert. This is why the Hebrew chieftains were never autocrats.

Such individualism naturally interfered with bureaucratic administration and concerted political action when Israel became a nation in its own land. This very individualism, however, the perennial obstacle to political development, helped to create the religious genius of Israel. Lods carefully analyzes the Hebrew religious development and demonstrates how the nomadic yearning for freedom ultimately created the sublime God of the prophets. It was a slow and painful evolution; it began with the pre-Mosaic animism, passed through the monolatrous concepts of the Mosaic period, declined again momentarily through contact with the debilitating rites of the Canaanites, and then rose sharply, whipped up by the magnificent spiritual genius of the Hebrew prophets.

These two currents, political and spiritual, Lods suggests, acted simultaneously in Hebrew history and account for the ambivalent nature of Hebrew genius. The first was a meager contribution and cannot compare with the superior achievements of the Roman or the British people. The second, however, in the field of religion, was a superb development which has perhaps never been approached.

The volume is written primarily for scholars and specialists in the field of Hebrew history, but the layman can also dip into it with considerable profit, for the subject matter is fascinating and the style complements the content.

A. L. SACHAR.

* * *

PHONOGRAPH RECORDS

Family Name, by Arnold Lunn (Dial Press), $2.50.

I FIND little to commend in this strange mixture of sports and Semitic speculation. As an Anglo-Jewish novel it is far too preoccupied with mere chatter and social futilities. We have ceased to fret about the Jew who does or does not get into Gentile Clubs. Nor can we work up interest in a Jew who, marrying a Gentile girl with a title, finds solace for her desertion in the thought that his son will inherit an old distinction. There is much conversation about cultural values; now, good con-

SHMARYA LEVIN'S

THE ARENA

By the author of "Childhood in Exile" and "Youth in Revolt"

"One of the greatest memoirs of our time . . . The most intimate, direct reconstruction of Jewish life of the past two generations that has yet been given in literature."—*Isidor Schneider, N. Y. Herald-Tribune.*

The most dramatic and valuable of Shmarya Levin's books, for in it one beholds the brilliant figure of Dr. Levin playing a leading role in two great movements, the rise of Jewish nationalism and the rise of the Russian masses.

$3.50 at Bookstores

HARCOURT, BRACE & CO.
383 Madison Ave., New York

Outstanding Leaders In Their Fields

IN FICTION—

INHERITANCE
by Phyllis Bentley

Acclaimed here and abroad as the fiction treat of the year! Not only crammed with tense human drama, but with a vivid sociological significance reminiscent of the great masters of literature. - - - - - **$2.50**

IN BIOGRAPHY—

Blessed Spinoza
by Lewis Browne
author of "Stranger Than Fiction"

The thrilling life-story of Baruch de Spinoza, one of the greatest thinkers of all human history; his rearing as a Talmudist, his apostacy and the persecution which followed. - **$4.00**

At all bookstores

MACMILLAN

versation is as good as a conventional plot any day in the week, but this is chiefly patter. Daniel Martinez and his friends never become real; they are all phonograph records. The structure of the tale is amateurish, and its progress is undistinguished. One thing about the book, however, is convincing: the many pages devoted to the exhilaration of mountain sports.

ISAAC GOLDBERG.

* * *

THE AMAZING JEW

The Jew Through The Centuries, by Herbert L. Willett (Willett, Clark & Co., Chicago).

THIS volume, written as it is by a Christian scholar, is interesting chiefly for its thoughts on the Jewish question. It is not a history of the Jew so much as it is a discussion of the phenomenon of the Jew. Prof. Willett traces the adventures of the Jewish people from earliest times and pictures their vicissitudes at the hands of unrelenting Christians down through the ages. He takes pains to prove that the modern Jew is not a direct descendant from the ancient Hebrews, but admits that this is not to his discredit.

Prof. Willett holds that the Jews have a great significance and value as a people, on grounds of culture, industry, morality, and religion. He feels that Jews and Christians both have a great deal to give to the world, and that therefore their closer approach to each other is one of the important problems of the present time. He is opposed to the proselytism of Jews by Christians, however. He is very enthusiastic over the American rabbinate which, he states, is, on the average, superior in educational equipment and scholarship to any other class of religious leaders. He does not believe that the messianic hope of the Jew lies in Palestine, but in all the lands of the Diaspora.

LOUIS MINSKY.

* * *

NEW HEBREW TYPE

The New Hebrew Typography, by Hugh J. Schonfield (Dennis Archer, London).

THIS book represents a curious experiment at modernizing and varying Hebrew type. The author points out correctly that Hebrew is all capitals, allowing for neither lower case letters nor italics; that the heavy lines are horizontal, instead of vertical, as in Latin type; that there is practically no variety of types from which to choose.

The English or European book publisher has a great variety of types from which to choose the most appropriate or the most harmonious; the Hebrew publisher is cramped. So far the argument seems sound enough.

But Mr. Schonfield goes beyond a theoretical discussion. He has worked out several plates of Hebrew type, capitals and small letters, bold, delicate, italics, and the rest, adapted from such standard Latin types as Caslon, Cochin, Cabel, and Bodoni. These types have both variety and beauty. They would enrich Hebrew typography without yielding, as in Turkey, to the Latin alphabet.

But, in the opinion of the present reviewer, the entire project is fallacious. The readers of Hebrew books do not want to learn a new alphabet, even one partially new and partially based on the Rashi script. The publishers are not experimental enough to print books which their patrons would have to learn to read. If any changes in Hebrew typography are to come—and the criticisms in the present volume seem well directed—they will have to grow gradually among the writers, publishers and readers of Hebrew books and periodicals in Palestine. They may even be influenced by the attractive, cursive Arabic type more than by the classic Latin faces.

LEE J. LEVINGER.

* * *

GUIDE TO THE TALMUD

Introduction to the Talmud and Midrash, by Herman L. Strack. Authorized translation on the basis of the author's revised copy of the fifth German edition (Jewish Publication Society).

BY issuing Strack's "Introduction to the Talmud and Midrash" in English translation, the Jewish Publication Society has honored the memory of one of the foremost scholars of the past generation, and has provided English readers with a most helpful guide in the labyrinthine mazes of the Talmud.

Though written for Christian scholars, this work is no less valuable for Jews. The translation is carried out in fluent and excellent English. The work is divided into two parts. The first section, covering 200 pages, deals with the Talmud. The second part, consisting of 34 pages, describes the Midrash. The notes to both parts, the appendices and indices, take up the remaining 148 pages. The work is written in the matter of fact style generally employed in encyclopedic articles. In direct and concise form it presents the development of the Talmud and Midrash, describes the contents of their component parts, characterizes the material and supplies exhaustive bibliographies of every phase of Talmudic knowledge.

Professor Strack naturally built upon the foundations of Jewish scholarship of many centuries. In numerous instances, he notes different viewpoints and states his own opinions without dogmatism. His own chief contribution consists in organizing the voluminous material in such systematic form as to have made his work indispensable to Jewish as well as to Christian scholars.

In his foreword to the fifth edition (in 1920), Prof. Strack wrote: "I am very well aware of the fact that even now much in this work is in need of correction; on the other hand, I am certain that there is not a scholar, even among Jews, who will not be able to learn from it or at least be stimulated."

It is to be regretted that the translator or editor did not supplement the work, in at least the more important matters, so as to bring it up to date. A book issued by the Jewish Publication Society should not have listed only three volumes of Prof. Louis Ginzberg's "Legends of the Jews" (see p. 169) when six have already appeared. Similarly among the translations of the Talmud, on page 159, reference should have been made to Professor Malter's translation of the tractate Taamith, one of the excellent series of Jewish classics of the Jewish Publication Society. While the Wilna edition of the Babylonian Talmud is referred to in the section dealing with commentaries, the edition of the Palestinian Talmud is completely overlooked. In the list of Tesephta editions, no reference is made to Ezekiel Abramski's Hazon Yeheskel, Vol. 1. Zeraim with commentary (Wilna, 1925). The reader would have welcomed an additional index to modern scholars and their works, quoted in the text and notes of the book.

These and other desiderata that might be mentioned do not impair the great value of Professor Strack's book as a first-class work of reference and guide to the Talmud and Midrash. SAMUEL S. COHON.

NEWS OF THE LODGES

President Visits Kansas City, St. Louis, Topeka

ON a western swing that took him to Kansas City, Topeka, and St. Louis, President Alfred M. Cohen brought the message of B'nai B'rith to several important gatherings and stimulated increased interest in the Order and its manifold activities. He was accompanied by Dr. I. M. Rubinow, Secretary of the Order.

The President's first stop was at Topeka, where he addressed the Kansas State B'nai B'rith convention. The following day he was in Kansas City, Mo., where, as speaker of the evening, he featured the program given by Kansas City Lodge No. 184, in celebration of its sixtieth anniversary. The occasion was also used to celebrate the beginning of B'nai B'rith's ninetieth year of existence.

Earlier in the day a luncheon was held in honor of the President. He was introduced by Rabbi Samuel S. Mayerberg. In this noon address, President Cohen spoke informally on his impressions as a result of his visit to Topeka. He said that the proportion of the total Jewish population of that state which made the trip to Topeka for the convention impressed him with the enthusiasm created by Jewish interests in that section of the country. He discussed the situation of the Jews in Mexico, and told how B'nai B'rith had sent a quarter of a million dollars to aid them in establishing themselves on a sound economic basis. According to the Kansas City *Jewish Chronicle*, "his description of what he found there after personal investigation may indeed be said to constitute one of the most glorious chapters in B'nai B'rith history."

In the President's evening address, delivered at the local Y. M. H. A., he enlarged upon the Order's accomplishments. At the same affair, Dr. Rubinow spoke briefly about the Order's success in having "The Merchant of Venice" eliminated from the curricula of more than one hundred schools.

In his address, President Cohen marshalled an array of statistics to describe the progress of American Jewry, especially to answer recent criticism of the alleged low cultural status of Jews in America. He referred to the 4,500,000 Jews in this country, and expressed pride in the institutions that have developed and in their contributions to the welfare of the land of their birth and adoption.

Harry Friedberg, chairman of the local lodge cultural committee, presented the President. Lou S. Gershon, president of Kansas City Lodge, presided.

On their way home, the President and Secretary stopped at St. Louis, where they were honored with a luncheon at which many prominent leaders were present. The President, in his talk there, proposed that a Jewish Welfare Fund be organized in St. Louis to include all national and international Jewish efforts that are not included in the annual Federation campaign. The President and Secretary represented the Order at a conference held the same day in the city, and which was attended by representatives of other organizations.

The two B'nai B'rith lodges in St. Louis honored the President and Secretary with a reception in the Y.

Good every day
MANISCHEWITZ MATZO
MATZO MEAL
• • FARFEL • •
Crisp and Tasty
Teeming with
oven fresh flavor.
At all Grocers ■

BOYS!
DO YOU WANT TO EARN SOME MONEY?
Here is your chance. We are looking for agents to sell subscriptions to the B'NAI B'RITH MAGAZINE. A year's subscription costs but one dollar — you should have no trouble selling hundreds of them to your friends and neighbors, Jews or non-Jews. We will pay a liberal commission.
WRITE FOR DETAILS
B'nai B'rith Magazine
70 Electric Bldg., Cincinnati, O.

MAGNOLIA STREET CONTEST EXTENDED
HILLEL STUDENTS!
This is your last chance to win $25 worth of fine books of your own selection! Farrar & Rinehart has made a final extension of the Magnolia Street Contest to January 1. All manuscripts must positively be in this office by that date. Prize-winners will be announced in the February issue of the B'nai B'rith Magazine.
Get busy! Write 900 words or less on "What the American Jew Can Learn From the Message of Magnolia Street" and send it in immediately. There are 23 prizes! Send all essays to
B'NAI B'RITH MAGAZINE
70 Electric Building Cincinnati, Ohio

Dr. Mann and Dr. Sachar Address Chicago Wider Scope Meeting

The crowd at the Wider Scope meeting in Chicago, November 1. Seated at the speakers' table, left to right, are Harry Frankel, Julius Kahn, Dr. Louis Mann, Dr. A. L. Sachar, and Fred Bernstein.

DR. LOUIS L. MANN, Acting National Director of the B'nai B'rith Hillel Foundations, and Dr. A. L. Sachar, Director of the Foundation at the University of Illinois, addressed a large meeting at the Covenant Club in Chicago on November 1, in the interests of the Hillel Foundations and Wider Scope generally.

"The greatest danger in social work today," declared Dr. Sachar, "lies in the panic which has overtaken not only communities but leaders as well. They have insisted that all character agencies must be curtailed so that the needs of the unemployed and actual relief work can be all the more emphasized. In our Jewish life the appeal takes the form of withdrawal of support from such institutions as B'nai B'rith, Talmud Torahs, and general educational and cultural agencies."

Dr. Sachar then asserted that it is in times of declining morale that the need of character building agencies is most important. He said that the panic which has overtaken Jewish leaders really comes from a lack of understanding of Jewish cultural values; that in the past our philanthropists have contributed lavishly to Jewish causes not because they understood their value but simply because they had so much to contribute; but that today, suffering the pinch of circumstances, they are withdrawing their support.

"In our Hillel Foundations and in our A. Z. A. work we are training young people to understand the Jewish cultural values and the necessity for perpetuating Jewish institutional life," concluded Dr. Sachar. "If we had had Foundations 20 years ago, there would be no panic in American Jewish life today. The men and women who would be in positions of leadership in Jewish communities would have been trained to understand intelligent philanthropy. Those who are being mellowed in the Foundations and A. Z. A. groups today are building up an insurance for the perpetuation of the Judaism of tomorrow."

Dr. Mann eulogized the personality and works of the late Rabbi Benjamin Frankel, originator of the Hillel Foundations, and issued a plea for continued support of the Foundations.

"Should not American Israel unite under the banner of B'nai B'rith to sustain these Foundations," he demanded, "so that the Jew of tomorrow with self-knowledge, self-reverence, and self-respect might not perish from the earth, but continue to contribute to mankind in the present what his forebears have so gloriously contributed in the past?"

Dr. Mann described the actual activities of the general Foundations in detail, and showed how they bring Jewish undergraduates to self-respect for their own cultural and religious heritage.

Daniel Alexander Dies in Salt Lake City

DANIEL ALEXANDER, past president of District No. 4, who died November 5, was one of the most distinguished leaders of Western Jewry.

His activities, both Jewish and civic, as a leader in his beloved city of Salt Lake, brought him to the attention of District No. 4, and he became president in 1926. Quiet and modest in demeanor, always self-effacing, Brother Alexander nevertheless made his presence deeply felt. His unusual understanding of Jewish life and his alert interest in the problems of his people resulted in his being drafted into Jewish service, and his unstinted support was given not only to B'nai B'rith, but to the magnificent local Jewish Community Center, Joint Distribution Campaign, Wider Scope, and many other worthy causes.

Lodge Plays Host to Other Jewish Groups

OAKLAND (CAL.) LODGE No. 252, in lieu of its regular business meeting recently, acted as host to representatives and members of all the eighteen local non-B'nai B'rith Jewish organizations.

Each group was represented by an able speaker who, in a five-minute talk, outlined the aims, ideals, and purposes of his or her respective organization. In addition, each organization sent other official representatives and members, creating a capacity attendance.

The affair was conceived by Nathan Harry Miller, Oakland Lodge president, and executed by Harry J. Sapper, guardian. It served an admirable purpose in fostering a feeling of friendliness and co-operation among Jewish organizations, some of which have definite things in common. So far as can be learned, this is the first time that any B'nai B'rith lodge has presented a program of this type.

* * *

BROTHER H. N. ROTH, president of Orlando Lodge No. 1043, has been appointed a judge of the municipal court of Orlando, Fla. He is a graduate of the Sheffield Scientific School and of Yale Law School. He has served terms as secretary of the Florida Seventeenth Circuit Bar Association, and is now also city attorney of Taft, Fla. In addition, he is president of the Ohev Sholem Congregation of Orlando.

Judge Roth, who is only 32, helped organize Orlando Lodge in 1926.

1933
Statendam
MEDITERRANEAN CRUISE
INCLUDING EGYPT & PALESTINE, 56 DAYS, SAILING from N. Y.
Feb. 9TH
FIRST CLASS $575 up
TOURIST CLASS $295 up
This is the famous Holland-America Flagship's first visit to the Mediterranean. Her luxurious appointments and an unusual itinerary make this the outstanding travel event of 1933. Inquiries and bookings may be made at your own travel agent or the American Express Co., Frank C. Clark, or
HOLLAND-AMERICA LINE
24 State Street, New York and in all principal cities

For Long Satisfactory Service, be sure your Radio is equipped throughout with
Cunningham
RADIO TUBES

The President's Page

(*Continued from page* 83)

he was a Jew by heritage and through conviction. The voters of Illinois accepted Judge Horner for what he is. The slime that was slung proved a boomerang. He rode into the Governorship with a tremendous majority, carrying with him every candidate on his ticket from the Presidency down.

FAR removed from New York and Illinois is New Mexico. There, too, a Jew, Arthur Seligman, was elected Governor. To be more precise—and what, too, is more important—he was re-elected Governor. Evidently the people of New Mexico had no regrets for what they did two years before. Unlike New York and Illinois, the Jewish population in New Mexico is small and widely scattered and withal uninfluential. Nevertheless, New Mexico has rechosen Arthur Seligman to be its Governor.

OREGON'S Governor, Julius Meier, is a Jew. His term of office did not end on National Election day. He has rendered fine service in his distinguished position.

EACH of this quartette of Jews is such in the fullest and best sense. All of them are upstanding and outstanding members of the Jewish household.

ALFRED M. COHEN.

Austin Auxiliary to Hold Annual Affair Dec. 4

AUSTIN Auxiliary No. 90, Chicago, will hold its big annual affair December 4 at the Covenant Club. It will be a buffet supper and bridge keeno. The proceeds will be donated to various philanthropic activities of B'nai B'rith.

Austin Auxiliary is one of the most active in the country. Organized late in 1928 with a small membership, it has been growing constantly, and its representation at the last District convention was complete with alternates. The group has donated liberally to Wider Scope, the Leo N. Levi Memorial Hospital, Cleveland Jewish Orphan Home, and Denver Home for Consumptive Children.

Austin Auxiliary has two officers in the Women's Grand Lodge of District No. 6: Mrs. Hetty Bolotin, historian, who is honorary president, and Mrs. Dorothy Feinstein, a member of the general committee. These two officers are also prominent leaders of the Women's Central B'nai B'rith Council of Chicago.

* * *

Manhattan-Washington Lodge Has Forum

MANHATTAN-Washington Lodge No. 19, New York City, has announced an outstanding forum series of public addresses. The first, Arthur Garfield Hays on "Making People Moral Through Law," has already been held. All will be given at the B'nai B'rith Club, and open to the public. The other speakers and subjects are as follows:

December 8: Dr. Margaret B. Waltman, "Experiences of a Jewess in Europe."

January 12: Hon. Leonard J. Obermeier, "The Place in the Community of B'nai B'rith."

February 9: Dr. Louis I. Newman, "Can Chassidism Affect American Jewish Life?"

March 9: (Speaker to be announced), "Palestine of Today."

April 13: Emanuel Hertz, Esq., "The Passing of Abraham Lincoln."

May 11: (Speaker and subject to be announced).

* * *

"GRATITUDE wells up in me when I see the freedom which the Jewish children in this country enjoy," declared Solomon Levitan, State Treasurer of Wisconsin and a member of King David Lodge No. 641, in a recent address at the B'nai B'rith Hillel Foundation at the University of Wisconsin. "If you enter into the true American spirit of square dealing, being modest in your success and courageous in your failures, you will be received with the same spirit of good fellowship that is found among Gentiles."

* * *

CUTTING IT SHORT

Noah Alter, a member of Denver, Colo., Lodge No. 171, has been elected president of the Brotherhood of Temple Emanuel in his city.

Carl R. Riegelman was chairman, and Harry J. Sapper delivered the eulogy, at a recent Memorial Night program for departed brethren held by Oakland, Cal., Lodge No. 252.

Ramah and Adolf Kraus Lodges, Chicago, met jointly last month to hear an address by Judge Joseph B. David of the Superior Court. On November 21 Ramah Lodge played host to all the other Chicago lodges, with Irving Hill, the 17-year-old boy orator of Lincoln, Nebr., on the program.

Brother Bernard Greensfelder, past president of Ebn Ezra Lodge No. 47, St. Louis, spoke on "Germany Today" at a recent meeting of that group.

A. F. Beaubein gave an illustrated talk on Palestine before Waukegan, Ill., Lodge No. 933.

Los Angeles Lodge No. 487 and its Auxiliary No. 11 met jointly with Mrs. Mayer Bannett as chairman. Mrs. Rose Bertram addressed a class initiated into the Auxiliary.

Rabbi Jacob Sonderling expounded the intricacies of Chassidic philosophy at a recent meeting of Manhattan-Washington Lodge No. 19.

Nathan Straus Chapter of A. Z. A., Los Angeles, unveiled a beautiful tombstone over the grave of the late Aleph Nathan Millman. The chapter raised the funds for this monument.

Winnipeg, Canada, Lodge No. 650 and the local A. Z. A. chapter met jointly to hear a symposium on "The Jews in Palestine." Winnipeg Lodge's luncheon club has proved a success so far, with Judge Gustavus Loevinger of St. Paul as first speaker, and Rabbi Jesse Schwartz next on the program.

Dr. Hyman I. Goldstein, three times president of Camden, N. J., Lodge, recently returned from Vichy, France, where he read a paper before the International Congress on Gallbladder Diseases and Gallstones, and attended a session of the French Academy of Medicine in Paris.

Samuel Sievers, past president of District No. 2, spoke on "Anti-Defamation and Wider Scope" at a recent meeting of Ebn Ezra Lodge No. 47, St. Louis.

"Migration—Its Causes and Barriers," was the subject of an address before Mount Royal Lodge No. 729, Montreal, by Hon. I. F. Wixon, U. S. Commissioner of Immigration for the Montreal district.

Calvin Crawford, county prosecutor, spoke on "Crime" at a recent meeting of Eshcol Lodge No. 55, Dayton, Ohio, at which a class of ten candidates was initiated.

Rabbi William Stern spoke on "Science and the Jewish Religion" at a recent meeting of Mamre Lodge No. 824, South Bend, Ind. The lodge is in the midst of a membership drive, and recently held a very successful stag party.

Sam Sievers had to furnish the entertainment himself at a recent "Sam Sievers Night" given by Missouri Lodge No. 22, St. Louis. Brother Sievers, the guest of honor, showed movies taken by himself of local and District B'nai B'rith leaders and institutions.

Jordan Lodge No. 15, New York City, is getting ready to celebrate its eightieth anniversary.

Oakland, Cal., Lodge No. 252 held a '49er Night recently, at which members witnessed a reenactment of the old Gold Rush days.

Talks and appropriate music on the subject of Palestine featured a recent "Night in Palestine" meeting of Los Angeles Lodge No. 487.

Members of Springfield, Ill., Lodge No. 684 heard an address recently on the immigration law by Mr. George P. Lovett, secretary of the division of immigration.

The three Cleveland lodges—Cleveland, Heights, and Balfour—combined to give a dance last month at the Alumni Hall of the Cleveland Jewish Orphan Home.

Glenn Hunter, Sam Jaffee, Mabel Rowland, Mary Ward, and Richard Bender are only a few of the stage stars who appeared on the program of Manhattan-Washington Lodge's "Broadway Night."

Cincinnati Lodge No. 4 initiated a class of twenty recently.

"Shall We Change Our Form of Service?" was the subject of an address given by Rabbi Krikstein before B. F. Peixotto Lodge No. 421, Salt Lake City, recently.

Among Our Contributors

MAURICE SAMUEL is the author of "You Gentiles," "On the Rim of the Wilderness," "What Happened in Palestine," "Jews on Approval," and many other well-known books.

EVERETT R. CLINCHY is secretary of the committee on good will of the Federal Council of Churches of Christ in America.

J. Z. JACOBSON, former assistant editor of the B'nai B'rith Magazine, is a Chicago art critic and author.

HENRY MONTOR is a New York newspaperman and free lance writer for magazines.

LUDWIG LEWISOHN is the author of "Upstream," "Last Days of Shylock," "Mid-Channel," "Israel," "The Island Within," etc.

HAROLD BERMAN, a New York free lance writer, specializes in articles of general interest to the Jewish press.

DR. JOSEPH KLAUSNER is a member of the Faculty of the Hebrew University, Palestine, and the author of the famous book, "Jesus of Nazareth."

MRS. ESTELLE M. STERNBERGER, co-editor of a Jewish women's encyclopedia, was for many years executive secretary of the National Council of Jewish Women, and prominent in many national Jewish and non-Jewish women's organizations.

SULAMITH ISH KISHOR is one of the best known writers of Jewish children's stories in the country. Her three-volume "History of Israel" for youthful readers has just been published. She has contributed to many periodicals, and is also the author of "The Bible Story," "Heaven on the Sea," etc.

LEE J. LEVINGER is Director of the Ohio State B'nai B'rith Hillel Foundation.

A. L. SACHAR is Director of the Illinois B'nai B'rith Hillel Foundation, and author of "A History of the Jews."

SAMUEL S. COHON is professor of theology at the Hebrew Union College.

ISAAC GOLDBERG is a well-known art, drama, and literary critic and author.

LOUIS MINSKY is American correspondent for several English-Jewish papers in London.

Acting the Part

(*Continued from page* 80)

tragic tenderness of Rosie's voice as she recited.

"'Do they say I do not love thee, because I let thee go in purity to thy God rather than see thee become a slave to idols? Oh, my dearest one, my last, my only child—'"

"Gee," whispered Henry Vine, "she makes me feel I really want to be Judah and save the Hebrews from those Persian guys."

Miss Waggoner nodded her head all the time as Rosie spoke. Then she said:

"Rosie, you act Hannah on Sunday. Mae, you can study up the son's lines, can't you? You're a bit tall but we'll have to try and make you look smaller."

It was no use for Mary Cummins to stamp her foot next day and cry and say spiteful things about Rosie. And when she looked for Benzion to take her home and console her, she just caught sight of him walking away with Rosie, happily smiling, at one side, and Mae dancing cheerfully along at the other side.

The play was a big success, but Mary Cummins didn't go to see it. And nobody missed her!

The Woman's Review

(*Continued from page* 75)

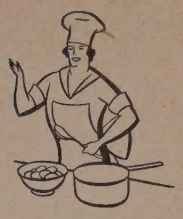
tested, at the Buffalo Museum of Science, in behalf of the American Association of Museums, the reaction of the public to exhibits and sought to ascertain the best methods for presenting museum material to visitors.

The University of Missouri has called to its Department of Rural Sociology Sara Feder who, in private life, is the wife of Dr. I. Keyfitz. She served for many years as Civic Secretary of the Chicago Women's Aid and has been identified with Zionist activities.

At Milwaukee, Mrs. Sig. Ruscha, long active in the civic, religious and communal life of the city, has been named Executive Director of the Federated Jewish Charities, and in St. Louis, Miss Blanche Renard has been elected to a similar responsibility by the Jewish Federation. Mrs. Florine Wolfstein of Los Angeles, for many years a Director of the National Council of Jewish Women, has been appointed as Director of the Federated Employment Bureau.

All who knew Mrs. Fred Lazarus, Jr., of Columbus, Ohio, mourn her untimely passing, for, in addition to her charm, she possessed and expressed a lofty devotion to the needs of her city, community and faith. Another tremendous loss has been suffered by Jewish womanhood in the untimely death of Mrs. Jerome Trier of New York City, at the very young age of 24. The work that she had done for the young people through the National Federation of Temple Sisterhoods and the Union of American Hebrew Congregations, gave promise of distinguished service for Judaism and its youth.

ESTELLE M. STERNBERGER.



We say "Yes ma'am" to our Cooks

Women cooks prepare the food for the Hotel Lexington restaurants. That's why it's so delicious and wholesome. And Lexington restaurant prices, like its room rates, are sensible—35c for breakfast, 65c for luncheon and $1.00 for dinner in the main dining room.

$3 a day and up for Lexington rooms—$4 and up for two persons.

HOTEL LEXINGTON

Grand Central Zone, Lexington Ave. at 48th St.
NEW YORK CITY
CHARLES E. ROCHESTER, Gen'l Manager

World's Tallest Hotel 46 Stories High

CHICAGO'S MORRISON HOTEL

Madison and Clark Streets

Centrally located—nearest to stores, offices, theatres, and railroad stations.

Special floor reserved for ladies. Guest rooms are all outside with bath, circulating ice water, bed-head reading lamp and Servidor. Automatic garage facilities.

LEONARD HICKS
Managing Director

2500 ROOMS
$3.00 UP

Hebrew Masters of Arts

(*Continued from page 79*)

broad enough. But those who complain show that they little appreciate what a University stands for and what its tendency should be.

Let us take as an instance Hebrew literature. I take a course, seven hours a week, for three years, on Hebrew literature covering one century only, 1781 to 1881. Were we to demand from our graduates that they should know the whole of Hebrew literature covering a period of 3000 years, with equal thoroughness, we would force them to learn thirty times as much as we expect from them now. Of course, it would be possible to cover the whole field of Hebrew literature from Genesis to the very latest publication in three years, but this would not be a study of any depth and would not be university study at all. This would be high school work, and our students must have passed through the high school before coming to us. Similarly with other subjects.

What we demand, however, is quality, not quantity. Almost all of our graduates are research workers, worthy of that proud title; each one is a specialist in his own subject. They are not dilettantes who know everything.

There are three other qualifications that we demand of our graduates.

In the first place they have graduated in humanities. Humanities include Jewish science and the general sciences of mankind. There is philosophy, classical philology, the literature and history of Greece and Rome, Arab literature and the history of Islam—and that does not conclude the list.

We demand of every graduate in the science of Judaism that he should include in his course one of these wider humane subjects or even take a course in science. This, in my opinion, is a new historical fact in the study of Hebrew culture.

The great scholars of Israel in the past studied both sacred and profane subjects, but, as I have said, they did not learn them together. They were kept in separate pigeonholes.

Never before have we seen in Israel in one course, under one roof, Talmud with its commentaries, physics, chemistry, zoology; universal philosophy and Jewish philosophy; Hebrew literature rubbing shoulders with Greek and Roman—never since the birth of Hebrew learning. I am positive that this new orientation will bring with it magnificent results both to our own learning and to that of science in general. There will be a healthy influence working forwards and backwards between Hebrew learning and the learning of the world.

It is, of course, nonsense to talk of Judaizing mathematics or physics. Nevertheless, there is a real difference in manner of presentation in a work on mathematics or physics, according to whether it is written in German or whether in French or English. A different psyche and a different language have their effect both on the train of thought and on the method of expression. In the selfsame way Hebrew, together with a Jewish way of thinking, will exercise its influence upon the train of thought and upon the mode of expression of scientists at large, when there appear in course of time scientific works in Hebrew. Nor need I stop to say that the learning of the world will influence Jewish scientific study—this learning from outside will widen the horizon of Jewish study and bring it out of that hole and corner in which it lies gasping today. Then, and then only, will come that higher synthesis to the wisdom of Israel, and the world at large will gain that advantage from the people of Israel that they gained from the prophets who were both complete nationalists and cosmopolitans at the same time.

Again our graduates have studied every one of these subjects in the land of Israel. This, too, influences the trend of their thought. For Jewish Palestine was in the past, as it is today (though today there is not complete harmonization) a fusion of East and West. This inevitably creates a peculiar trend of thought in the students of our University.

Note well, there is not any finer commentary on the Bible, on the Talmud or Midrash, on the Apocrypha or on the Gospels, not even on the Mysticism of Safed, than Erez Israel itself. The man who has not lived in Palestine for a year at least, who has not seen "the rains of wrath," the drought that lasts for eight weary months, who has not himself felt the touch of the fangs of the sirocco, who has not gazed upon the angry background of the Hills of Judaea and the laughing plains of Galilee—that man will never understand the prophets and will never be able to make a completely satisfactory commentary on Talmud or Midrash, on the books of the Apocrypha or Pseudepigrapha, on the New Testament, nor will he appreciate the history of Israel in the Land of Israel.

Lastly, since all the studies of these, our graduates, have been carried on in Hebrew, the original sources of our literature throughout the ages have been open doors to them. In the rabbinical colleges of Europe and America there are great scholars who lecture on Jewish subjects. But the mass of the students, if not all, unless they happen to come from old-fashioned Yeshivoth, are confronted by a literature written in a language which they must first learn. For our students the language question does not exist. The Hebrew sources are written in a language which is their own language, the language alike of daily use and of their spiritual dreaming. Every man of understanding will appreciate the immense significance of this fact in connection with the plumbing of the depths of Judaism.

At the very time when in every part of the Jewish world genuine Judaism is losing its sap and the Torah is becoming forgotten of Israel, here, here, in the Land of Israel, there is being revealed a new well-spring of Jewish knowledge. Just as in the past the breakdown of one Jewish center has seen the rise of another, so today we see a new center which arises from the ruins of those which have collapsed. This time the Torah has returned home—to the Land of Israel—and has become bound up both consciously and unconsciously with the general revival of the land. Surely it is impossible not to see in this the hand of Divine Providence, the Everlasting One of Israel, working through history....

With all these qualifications can our graduates possibly be found outside the path of Judaism?

There are two possibilities. Judaism may be moribund, with her pulse of life beating without the need of scholars and without the help of spiritual direction—then, obviously, she does not need our graduates. If, on the other hand, as we believe, the breath of life still surges through her body and she may still delve down deep to draw up the life-giving waters that bring rejuvenation to spirit and soul, then it is impossible she should not take delight in a new and valuable type of graduates; men who for the first time in centuries, perhaps in milennia, have combined the priceless treasures of Hebraic thought with the world's richest ideas, bringing in this fusion a new spirit and a new lease of life to humanity.

Prosperity in Palestine

(*Continued from page 70*)

day there are three workshops in Tel Aviv producing automobile bodies. A Palestinian Company of Jews, Arabs, and Englishmen has been formed, to run cars between Jerusalem and Cairo. It is reported that the franchise has already been obtained from the Egyptian government. Which leads one to still another subject: the growing interdependence of Arab-Jewish life, making constant headway against irrelevant political intrigue and the exploitation of national passions. A new cigarette factory, just started in Bethlehem, with a capital of 20,000 Pounds, is Jewish-and - Arab - owned. In the potash works on the Dead Sea 130 Arabs are employed. Arab merchants are buying the Jewish orange crop on the tree, that is, months in advance of the harvest—at excellent prices. And so on, and so on.

The *Shemen* oil factory of Haifa has recently put on the market a high grade soap called *Adin,* and has obtained a quick local and foreign response. There are English and American customers. The Lloyd Triestino Line, running between Trieste and the Near East, is now using this soap in its first and second classes. The largest Egyptian and Palestinian hotels are doing the same. This constant improvement in Jewish products is making itself felt in several lines, among them furniture and cigarettes. The cigarette firm of Moses and Waskewitz, of Tel Aviv, has increased its workers from 120 to 170, the result of improvement in the quality of its cigarettes.

New stocking factories are opening in Tel Aviv. Lodzia, the largest of the existing factories, employs 175 workers. The total production in Tel Aviv is 150,000 dozen pairs per annum, for local and foreign consumption. The possibilities here are very large.

The success of the firm of S. Bloom, artificial teeth manufacturers (of all things!) is already known in America. Its products travel to Egypt, Syria, Austria and even England. One of the curiosities of Palestine expansion is the variety not of the products but of the customers.

Cement made in Palestine is used by the building trade of Cyprus and Syria. At the present time the *Nesher* cement factory of Tel Aviv is running in three shifts and cannot meet all orders. In the past, Palestine used to import as much as 100,000 Pounds' worth of cement per annum. Today, in the midst of a building boom, it imports only 20,000 Pounds' worth. The foreign demand has not fallen off; it simply cannot be met for the moment—hence the export drop of 1930-31. Envelopes made in Palestine by the firm of Shoener are used in Egypt, Syria, Cyprus, and India. Cardboard boxes for Jewelry go to Egypt, Syria, South Africa, and the United States. Furniture is just beginning to find a foreign market; the local product is of such a high grade as to compete with the best European firms irrespective of price. In 1926 Palestine imported 50,000 Pounds' worth of furniture; in 1930, only 27,000 Pounds' worth. There was a corresponding decrease in the quantity of furniture wood imported. The King David Hotel, of Jerusalem, one of the finest hotels in the Near East, was furnished throughout by a local Jewish firm.

Last year Palestine exported some ten tons of chocolates, and some twenty tons of other sweets. These are small figures, but they are big enough to be outside the class of flukes. Thirty tons of biscuits and cakes went to England, Egypt, and Syria. And then, in the way of interesting beginnings, there were the following:

Some hundreds of Pounds' worth of mirrors to Syria; a similar quantity of neckties to South Africa; a similar quantity of furniture to Irak, Mesopotamia; 8,000 Pounds' worth of iron bedsteads to Syria; several hundred Pounds' worth of stoves to Syria and Egypt. Nails, barbed wire, wire netting, and similar products are being made locally now, displacing imported goods, and already looking for foreign markets of their own.

In all this reaching out toward other countries, Palestine is showing extraordinary versatility and adaptability. The trading position of the country is a good one. Industries can operate in this country just as well as in others which must import most of their raw material. Granted the good trading position, granted also a high degree of intelligence in entrepreneur and worker, and a readiness to improve goods continuously, there is no apparent reason why Palestine should not establish itself as one of the smaller producing countries. In many instances failure must precede success; but the Palestinian Jew, or the Jew who comes to Palestine, is not easily discouraged. The Delphiner silk mill, which operated here some years ago, and then was shut down, is shortly to be reopened. Meanwhile S. Sachs, of Paterson, N. J., is opening a new silk mill in Ramath Gan, near Tel Aviv, with a capital of 100,000 Pounds. Work on the building has already begun. (Palestine imports over 150,000 Pounds' worth of natural and artificial silk goods per annum). Meanwhile Jews from every part of the world are here, canvassing all sorts of possibilities. They are asking, why must beer be brought to the Near East from Europe? Or glass? Or bottles? Cannot these and other commodities be produced locally, for local and foreign consumption? Out of these questions come enterprises. And slowly the country fills in the framework of its economic life.

I have made no mention of the three major enterprises of Palestine. But the Ruthenberg Electric Works is to a certain extent only an index of the general industrial growth of the country. The pipe line to Haifa is a thing of the future—though of the very near future; and its first effects are already here, in the shape of employment for some hundreds of workers in the building of the harbor. The Dead Sea Concession, similarly, is still in its infancy. The last meeting of the board of directors of the Palestine Potash Company listened to an encouraging report. Even when the work is conducted on a small scale (there are only three hundred workers so far) the Company can compete successfully in quality as well as price with other producers. The board is therefore considering an extension of plant and activities.

The purpose of this article has been not so much to supply statistical data on the growth of Palestine. It is an attempt rather to convey the liveliness, the feeling of hope, which are characteristic of Palestine today. These 200,000 Jews are turning the country into the focal point of the Levant. While the rest of the world is struggling with its own disillusionment, Palestine is setting the pace not simply for recovery, but for new conquests. It is refreshing to be in Palestine—and that whether you are a Jew or a non-Jew. For nothing feels better these days than a breath of that fresh wind which blows from a community filled with the joy of work and of larger prospects of achievement.

THOSE whose contributions appear on this page this month, and who therefore are winners of books, are: Adele Pitluck, St. Joseph, Mo.; Clarice W. Mertzel, New York City; and Mrs. Marcus Pitluck, St. Joseph, Mo.

Those Funny Americans

YOSSUL had lived in Berlin all his life. It was therefore a great occasion when he made a trip to America, and all his friends eagerly awaited his return, filled with curiosity as to what he would have to tell them.

When he finally came back home, his friends all called upon him the very first evening, and asked him hundreds of questions about America, about New York, about everything.

"Well, I'll tell you how it is," replied Yossul slowly and impressively, "the Americans are wonderful people. I had a marvelous time. But they are also very queer and curious people."

"What do you mean by that?" asked one of his friends.

"Well," answered Yossul, picking up a drinking glass. "Take for instance their peculiar customs in connection with drinking. To make a good drink, they take a glass, and first put in gin, to make it hot . . . then they put in ice, to make it cold . . . then they put in sugar, to make it sweet . . . and then they put in lemon, to make it sour!

"And finally, they hold it out to you, and say 'Here's to you!'—and then they drink it themselves!"

* * *

He Knew the Rates

"SON," said a stranger in town, as he stepped out of the elevator, "can you direct me to the nearest bank?"

"I'll direct you for half a dollar," answered Sammy, the elevator boy.

"Isn't that a rather high price?" demanded the stranger, curiously.

"Not at all," came back Sammy. "Bank directors always get good pay."

* * *

A Pious Painter

ABRAHAM LINCOLN, who was by no means a bad judge of painting, was shown a picture done by a very indifferent hand, and asked his opinion of it.

"Well," said Lincoln, "the painter is a very good painter and observes the Lord's commandment."

"What do you mean by that, Mr. Lincoln?"

"Why, I think," answered Lincoln, "that he hath not made to himself the likeness of anything that is in the heavens above, or the earth beneath, or in the waters under the earth."

* * *

But Greek Is Hard, Too

SUNDAY School Teacher: "In what respect did the ancient Hebrews have a great advantage over us?"

Isador: "They didn't have to learn Hebrew."

* * *

A Grave Loss

EIGHT-YEAR-OLD SADIE was forever being sent home from school for forgetting to bring written excuses for tardiness or absence from classes. One day she was sent home to bring an important document—the birth certificate of her little brother Joey, who was just starting school. Her mother cautioned her to take good care of the document.

Sadie turned up at school crying bitterly.

"What's the matter now?" asked the teacher.

"I lost Joey's excuse for being born!" she wailed.

* * *

Carried Out to the Letter!

MOSE had just graduated from a college of journalism. Naturally, there was nothing he didn't know about that subject, and he promptly sat down and wrote a long letter of criticism to the editor of the local daily, telling him exactly how his paper could be improved. Then he called on the editor.

"I sent you some original suggestions for making your paper more readable," he said pompously. "Have you had these suggestions carried out?"

"Yes," replied the editor. "On your way in, didn't you see the janitor with a large waste basket? It contained your suggestions—they were all carried out."

* * *

He Was Straight, Too

MRS. MARCUS: "See that handsome man over there? He cleaned up a fortune in crooked dough."

Mrs. Aaron: "A racketeer or a counterfeiter?"

Mrs. Marcus: "Neither. He's a manufacturer of pretzels."

* * *

And He Wasn't

AN advertising salesman arrived at a hotel late one night, and was approached by Goldschmidt, the porter, who wanted to know how many trunks he had.

"I use no trunks," answered the salesman haughtily. "I am no common traveling salesman. I'll have you understand that I sell *brains!*"

"Nu," answered Goldschmidt, "you will excuse me for saying it, but you are the first salesman I've seen this season who isn't showing any samples."

* * *

Who Said Half Wit?

THE pet joke of a certain community was to offer a nickel and a dime to the vilage half wit, who always took the nickel because it was larger. When Jake, the traveling salesman, came to town, he was soon informed of this standard bit of jokery, and he resolved to try it for himself. He offered the half wit the coins, and as usual the fellow chose the nickel.

"Don't you really know the difference between a nickel and a dime?" asked Jake, curiously.

"Sure I do," answered the half wit, grinning. "But if I took the dime, they'd never try me any more."